

MOTHER'S



HELP

AND

CHILD'S FRIEND

CARRICA LE FAVRE



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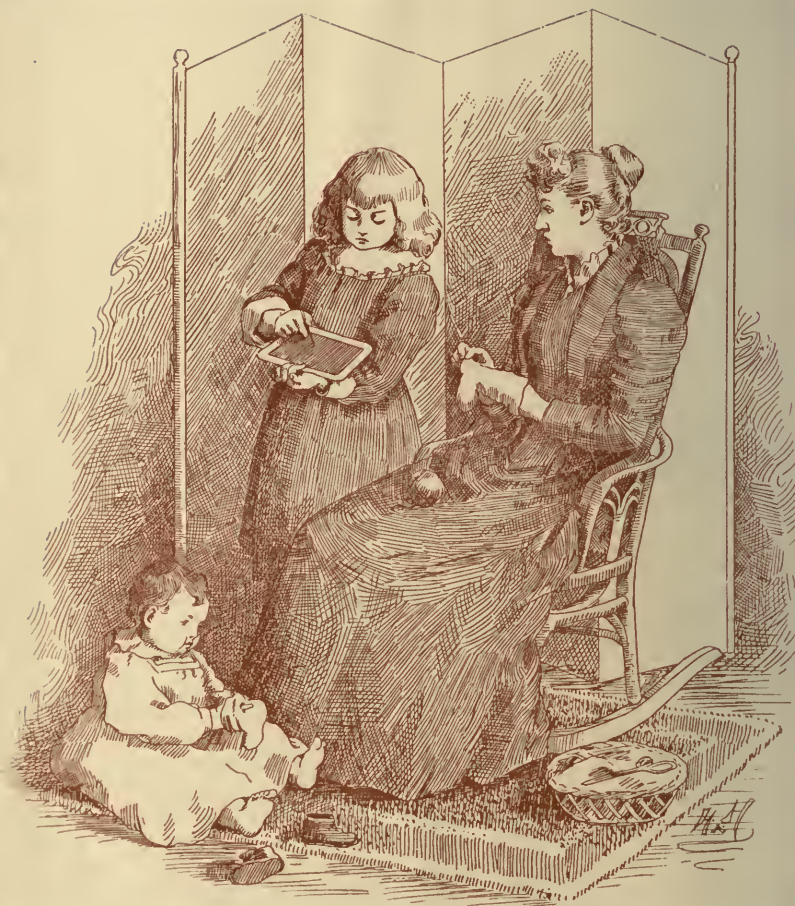
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MOTHER'S HELP
AND
CHILD'S FRIEND

BY
CARRICA LE FAVRE

BRENTANO'S

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DEDICATED
TO THE CHILDREN OF
AMERICA.

Contents.

	PAGE.
FRONTISPIECE,	
DEDICATED,	
PREFACE,	
THE ADVENT OF A NEW SOUL,	5
Woman Molds the Destiny of Nations—Woman's Sacredness—Her Responsibility.	
EVOLVING ENERGY,	9
Children not Savages—Activity leads to Development—We may be what we will—Everything, when in its place, is good.	
MORAL EDUCATION,	15
Falsehoods, their Effects—Not Natural for the Child to Lie—Child-life an Interesting Study—Children the Property of God—The Hope and Joy of the World—Mothers' Meetings—Ideal Man—Sociability evolves complexity of Organism, Fraternity and Spirituality—Dog and the Babe—Sacredness of the Body—Gentleness.	
EDUCATION,	
War History—Kindergarten—Reading Aloud—Unfolding the Voice.	
PARENTAL AUTHORITY,	32
Veneration for the Aged—Our First Duty.	
THE ART OF LIVING,	36
INTERNAL OR MENTAL FACULTIES,	37
How to Ascertain the Line of Thought.	
THE SENSES,	40
MEMORY,	44
The Reasoning Faculties—The Observing Faculties—Vivid First Impressions.	
CHILDREN OUR REFLECTORS,	46
Our Acts Reflected even to the Third and Fourth Generation—Wild Oats.	

AUDITORY AND VISUAL,	- - - -	48
Doors to the Intellect and Soul—Sound and its Influence.		
SPEAK GENTLY,	- - - -	51
Contradicting—Breaking the Child's Will—Slaps Bad.		
SYMPATHY THE CHILD NEEDS,	- - - -	53
Don't Fuss at its Restlessness—Drink of water, its effects.		
AFFIRMATIVE AND NEGATIVE,	- - - -	59
Childs Capacity to Suffer—Love the Legal Tender of the Soul—Ideal Government.		
FRIGHTENING CHILDREN,	- - - -	63
Tiresome and Weakening—Nagging—We find what we Search for—The Poison of Evil Thoughts.		
FORCE,	- - - -	65
Thralldom Antagonistic to its Growth—Ennobling the Home—Woman's Duties—Her Salary—Draw a Quality toward you by constantly desiring it—Force and Independence best Stock in Trade—The Oak and its Roots.		
COURAGE,	- - - -	71
Mortality of Hospital Nurses—Man's Misdirected Bravery—True Courage—Man the Destroyer—Woman the Patcher.		
STUPIDITY AND SUCCESS,	- - - -	73
Be kind to the Stupid—The Germ of Greatness—Wed Misfortune to Ambition—What is Success.		
OVERWORKED BRAINS,	- - - -	75
Brain robbed of Vitality—Curtail Demands of Lower Nature—Exercise and Fresh Air—Our Possibilities Unlimited.		
WORK,	- - - -	78
Upward Current—Degeneracy—Woman's Societies—Prosy Professor—Genius and Poverty—Students with Ideas—Mission Work at Home—Most Valuable Service of Man—Industrial Education—Trade, Profession and Music—Independent Individuals.		
MOTHER AND DAUGHTER,	- - - -	84
Developing Years—Perfect Womanhood—Be Companionable to the Daughters—Grow Old Gracefully.		
MUSIC,	- - - -	90
Binds into Friendship—Effects on Criminals—Prisons should be Reformatories—Music a Cure for Sickness; Divine for Home Government.		

SMILING, - - - - -	92
Greater Beautifiers than Cosmetics—Pictures their Effects— Go to Sleep with a Smile on the Face.	
BEAUTY, - - - - -	94
It deteriorates with abuse and neglect—Power to grow beautiful is limitless—Master the highest Elements.	
PHYSICAL CULTURE, - - - - -	99
Distinction between Education and Culture—The Physical Drill—Tuning the Body—Opposing Forces—Perfect Body Essential—Greeks—The Left Hand—Ugly Exercises—Nasty Games—Grace and Graciousness—Conserving Energy.	
FOOD, - - - - -	108
For the Delicate—Bottle-feeding—Boiled Milk—Weaning—Regularity in Eating—The Stomach—Chemistry of Food—Lime Salts—Water Resorts—Bread—Diseased Animals—Vegetable Oils—Bill of Fare—Digestive Fluids—Eat to Live—Good Cheer.	
STIMULANTS, - - - - -	123
Act as Brakes—Fat Body—Wrinkles—Tea breeds Restlessness—Unnatural Activity—Its reaction—Wasted Force—Vegetarian diet for Reform—Patent Medicine—Colic Cure—Hot Applications—Soothing Syrup injurious.	
STRENGTH, - - - - -	128
School Children—Air, Exercise, Diet—Muscle and Tissue Properties.	
WATER, AIR AND SUNSHINE, - - - - -	131
A Liquid Food—Eighty per cent of the Body—A Drink for Baby—Flushing the System—Water Cure—Bathing—Teach Infant to enjoy daily Bath—The Pores Respiratory Avenues—Skin a fourfold Agent—Air—Immense Quantity Needed—Spoiled Air—Carbonic Acid Gas—Airy Sleeping Rooms—Sleep, in a Close Room, becomes a Stupor—Kerosene Lamps and Diphtheria—Skin Exhalations—Comforters and Blankets—Sunshine—Its healing Power—Scrofula and Consumption—Moral Sunshine—Happiness depends upon it.	
MOTHER AND BABE, - - - - -	140
Sleep—Chest active—Diet and Control—Mothers' Milk—Babe Sensitive—Callers' disturbing Influence—No gain by Smartness at the Start—Caressing and Handling weakening	

to the Child—Eating and Sleeping the first Month—Airing the Infant—Objections to Sitting and Walking Early—Child's neck, Spine and Abdomen.	
DEMANDS OF NATURE,	- 146
Waste Matter poisons the System—Regularity Necessary to Health and Beauty.	
HEALTH,	- 147
The Natural State of the Being—Unhealthy Body depressing to look at—Health should be the rule instead of exception—Offenses to the Body—Grumbling and Discontent—Rid yourself of Friction—Forget yourself—Deaths among Children—Hereditary Transmission—Organism vested with Recuperative Powers—Anthropology.	
NATURAL DEATHS,	- 151
Transition to next Life—Infant death Wrong—Come we here to Sicken and Die, or to Live?—Confidence—Live attuned to Nature, while Life offers Opportunity for Progress; when not, Pass on.	
LULLABY SONG,	- 154
With Music.	
SLEEP,	- 156
Hours Required—Prayer—Insomnia.	
CLOTHING,	- 160
A Moral Thermometer—Utility and Beauty—Underwear—Dress in one piece—Wrap long—Shoes to match—Gloves to Match and Hose—That Simple and Pretty Rather than Fashionable and Absurd—No Birds.	
NURSES,	- 166
Training absolutely Necessary—Our Nursing decides our Future—High Standard in the Nurse.	
THE EYES,	- 168
Fresh Air—Protection—Bathing—Short-sightedness, its Cause and Cure—Cross Eyes—Cause.	
TOILET,	- 170
Care of Teeth—Begin in Infancy—The Dentist—Teeth in old Age—Lime in the System—Hair—Use Brush—Wash with rain Water—Color Matter—Cutting—Growth—Dressing Hair—The Nose—How to have a Beautiful Nose—The Handkerchief—Catarrh—The Nails—Care of Finger and Toe Nails.	

Contents.

ix

VACCINATION, - - - - -	- 175
Its Dangers—Transmission of Disease.	
KISSING, - - - - -	- 177
Drinking Cups—Saliva and Breath.	
RIGHTS, - - - - -	- 178
Increase Responsibility—Conditions of Homes, Schools, Institutions—Supply their Needs—Woman to the Front— Responsible Overseer.	
WHAT WE ARE MADE OF, - - - - -	- 181
REMEDIES AND RECIPES, - - - - -	- 182
Diarrhœa—Constipation—Cramps—Burns—Fire—Drinks, Fruit and Berry.	
AFTERTHOUGHTS, - - - - -	- 185



Author's Preface.

Oft-repeated times have my sympathies been appealed to, when I have seen the deplorable condition of the nursery. Here is too often evidence of the neglect in the education of girls regarding common sense, practical, every-day knowledge of right living. Nor is this fact confined to America, for I find a much worse condition in some parts of Europe and other countries. It is my desire to present this theme—so dear to my heart—in the simplest possible manner, concisely and in a practical way, that through its reminders it may verily prove a help to the mother and a friend to the child.

Mother's Help and Child's Friend.

"If we set a proper value on those who contribute to the prosperity of the states we ought to place in the first ranks those who teach children, whose labors influence posterity, and on whose precepts and exertions the welfare of our country in a great measure depends."—*Lorenzi de Medici*.

"All women may be raised to the dignity of spiritual motherhood and educators of the human race."

"No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her direction."—*Ruskin*.



THE advent of a new soul into this life existence is heralded with very little comment or care. Nor is the frail stranger assured, always, that he is welcome and will be cared for, protected, and instructed as to the best method of meeting the demands likely to be made upon him by a sojourn in this life. In truth, his interests commonly form a small per cent of the agitations. But when he is big and strong he will fight for his rights, tooth-and-nail; and he being ignorant of the true way of living, will in turn leave his offspring to do as he did. Thus is strife engendered, and while this lasts there will be but little hope of rising above the high-water line of that relic of barbarism—war. Each one selfishly lives for

himself, indeed this is not living, it is simply existing ; for in selfishly living the sweets of life are lost, and indeed the very object of life.

(In woman's hands are the materials for the creation of great intellects, the molding of heads and hearts that should elevate mankind. She is the most sacred creature of God's creation. To her He has intrusted the greatest of responsibilities. Is she worthy of the trust? Let every mother ask herself this question, that her labors be not in the wrong direction and age reward her with a realization too late that her years are misspent.)

(Let the mother concentrate her thoughts upon the fireside to make it the most attractive spot on earth to those most near and dear to her.) It is not wise to wait till after marriage, but begin while young, at the old hearthstone, aided by loving parents and surrounded by brothers who will, by her, be kept purer and better protected from the temptations incident to business and social life. In this way she becomes a character in the world and gradually fitted for the greater privilege of presiding at her own little fireside.

(Home is the best school for discipline, and "family life," says Samuel Smiles, LL. D., "is God's own method of training the young. And homes are very much what women make them.) (That St. Paul gave the palm to the women who were stayers and workers at home, for he recognized that home is the crystal of society, and that domestic love and duty are the best security for all that is most dear to us on earth.)

(The hope of France, said the late Bishop of Orleans, is in her mothers. And we will add, the hope of the world. But how shall the mothers be made aware of their importance? Have they received home instruc-

tions? Do the libraries contain proper works on this all-important subject? Is it introduced as an essential study in the higher departments at school? Is it proclaimed from the pulpit and by the press as becomes a subject of such universal importance?

. . . If the pulpit and the press, and the rulers of the land attach but little importance to the office a mother fills, how can she grow in breadth of mind and strength of character as becomes one who shall see to the proper developments of the coming man)

Again says Smiles: "But alas! we are distracted by the outcries of women who protest against their womanhood and wildly strain to throw off their most lovable character." If the mother could have the esteem, the cheering congratulations that inspire the political officeholder of the land; if she could be made to feel the importance of her glorious work, she would not be at all desirous to throw off womanhood; but the contrary, and homes would possess charms not now heard of.

Let a woman demand the same recognition of merit for well discharged duties that man made customary among men, and which has spurred him on and on, and we shall see an improvement in the home conditions which in a few years means an improvement in state affairs.

(Let a woman see that her office is the most praiseworthy and sacred; inspire her with zeal and warmth, with purity befitting that office, 'twill be to the interest of the man, 'twill be to the interest of the nation.

Combined efforts the world has long recognized as its greatest power, be it exerted for good or for evil; so could combined effort, in harmony, establish motherhood on a firm basis that would enable woman, with the co-opera-

tion of man, to wipe out in a few generations the feebleness of body, mind, and morals that has resulted from the low estimate placed on the office of motherhood. Then would the mother's sky clear and her star of hope rise full in the heavens before her.)



Evolving Energy.



ALL through Nature we see a gentle flow from the simple into the complex, both in structure and soul element. This potency pervades Nature that through it all may rise from the low to the high. And yet so strong is the desire of all organized creation to survive, that efforts for improvement are often withdrawn to be devoted to the struggle for life—adjusting itself to its environments. To improve is the organism's natural tendency ; but *live*, it must, some how, even at the cost of progress.

That activity leads to development has been shown us by Nature from the beginning. Activity develops complexity and increases scope. And that the human creation is Nature's present climax is by no means saying that it is finished, not at all ; we still go on adding consciousness, and if we will follow the voice of Nature's God we may continue to evolve not only spiritual and mental consciousness, but structural beauty as well.

Now while I feel friendly toward D. J. H. Ward, D. B., Ph. D., and admire his investigations and general sentiment in Anthropology, yet I can not yield to a remark he made to the effect that children are born savages and if not civilized remain barbarians (which may account for the uncivilized condition of at least a fourth of the

men). He did not say that it was an exception and due to an *arrest* in prenatal evolution at one of the last stages. I do well know that some people carry the animal stamp so visibly as to leave no room for doubt that Nature worked at so great a disadvantage that the inhuman, uncivilized result is a reproach to those who arrested her; this is unnatural, and we hope, an exception. I know that children at their very worst are not so barbaric as some men who were amiable and wise in childhood. Then too the experiments of Dr. Tanner and others go to refute the savage theory, for it is found that to take even the very scum—the “castaways,” and place them in natural environments with cleanliness and proper food, they will improve even without moral instruction. The secret being that **THEY SEE AND HEAR NO EVIL.**

I think that if Mr. Ward and his like thinkers will throw off their green goggles they will find that Nature, if *man* will give her a chance, will evolve full fledged civilized children.

Nevertheless if parents produce savages, it certainly is a great misfortune to the children, and the parents should lose no time in making reparation in the most expedient manner. Professor Ward's expression may show up man in his true character, but it does not bespeak man well, nor seem commensurate with his civilized attainments to be so deficient in this most important function of his life. This is indeed a grave question; and one that merits more attention than it is receiving.

What shall we do with the question, ladies and gentlemen,—dismiss it, lay it on the table, or discuss it?

It has been found that the organism has (1st) Infinite complexity of structure;

(2) Inherited tendencies;

(3) Mobility and continuous motion, therefore capacity to vary ;

(4) Variations are induced by the surroundings on which as carriers of energy, life depends ;

(5) When the surroundings change, the organism adapts itself or not to the change ;

(6) Such as fail to adapt themselves perish ;

(7) Such as do adapt themselves vary in greater or lesser degree ;

(8) These variations, being transmitted, are stages in the development of different life-forms. To put the matter briefly, likenesses are inherited, variations acquired.

In really, true man fashion, Newton tries to relieve man of responsibility by placing it all upon woman, saying that : Evidences point immistakably to the conclusion that the indulgences of any evil desire or thought on the part of the mother, during the period of gestation, is likely to infuse, through the inevitable force of mental or physical impressions, a subtle moral virus into the very texture of the young life that is being so marvelously wrought within. A virus which poisons to a greater or less extent the formations of its being, blunts its moral sense and thus deadens its realization in after life of an enormity of the vicious or criminal tendency which may be so implanted.

Now, while I agree that every word of this is true, I none the less hold man up to his moral obligation in the case. His evil desire and thoughts, poison both mother and child. And I find upon investigation that where woman's evil desires are not actually produced by her companion, they are not so deep rooted but that he can, by a little kindly persuasion, help her to overcome them, or ward them off entirely. Here must be co-operation.

The unity of pure thought and action will result in harmony and perfection.

It is a common thing for very pious persons to say that we are conceived in sin and born in iniquity, that it is natural to be bad, and that we can only be good by being converted. Now would n't it be far better to depend a little less on conversion for goodness and lay more stress on the importance of being conceived and born of pure desire and love? It is high time that the matter-of-fact way of alluding to this grave error be substituted by an interest for the child of a more hopeful nature. That this old expression is most frequently verified, is true enough to appall us; but we should protest against being obliged to hear every day that it is natural to be mean or bad or sinful, it is not natural; it is abnormal for any created living thing to be evil, most of all the human being, whom Nature and her God created as a medium through which the highest quality or entity of which we know works out its object of life. Here we are embodied that we may purify and progress, but we are constantly defeating the object of life, and go into the next without having made any progress.

When children die young, people say it was a wise Providence that took them! Now I can not see any consistency in such talk, for if it were good to be removed in infancy, then there would have been no maturity—all would have died young. I hold that it is greatly to our spiritual disadvantage to fail to get the full-time experience for which this life was intended.

People are too fond of putting their own misdemeanors on God. When they fail to keep the precepts, fail to have their children born of good blood and pure thought, fail to have them come perfect, complete and remain so; then of these failures they are ashamed and blame God.

These persons carry an air of responsibility, and even go so far as to make improvements on God's plans ; but as soon as these plans fail, the failure is at once pronounced the " Hand of Providence." Often we hear one say, " Well, I can't help how I look, I am as God made me." This is false. Mankind is the highest type of creation, and so like unto the Creator as to be in turn able to create and aid Nature (but we hinder more than we aid). God gave us the model, the type, the life, and the elements with which to create, all these are at our disposal ; and we may select as we like. Many select as they would for winter garments ; some there are who elect with regard to taste and utility, while others select and attire themselves in a manner that at once expresses gaudiness loud, coarse taste, want of economy and general fitness of things ; and some who choose for looks that which proves flimsy and perishable. In like manner we find those who clothe their children's souls and their own not for lack of good and appropriate elements at their command, but out of disregard for their own best interest and that of our children. (We are creators—builders—and it is in our power to clothe the God-given life force in the manner, after the model given us and out of wholesome elements, such alone as He intended should enter into the building of the earthly body.)

Anything grows by what it is fed on. If we wish to grow immorality and ugliness, feed the body on coarse foods, narcotics, intemperate drinks ; and the mind with evil thoughts, coarse, vulgar literature, together with bad associations and you soon develop a criminal even if it were not by inheritance in him. But when all these are added to an inborn (inherited from parents or marked) desire for sin, then we have a criminal of a dangerous type. While all this will produce a

criminal, the same amount or less of effort rightly directed, will develop morality—I say with less effort because Nature is ready to serve us.

The allwise Creator has made laws that govern all things, and EVERY THING IN ITS PLACE IS GOOD, nothing is bad. God never created any thing bad. It is only when we misappropriate a thing or element that it results in evil. It is the inharmonious relationship into which we bring the good thing, that creates the undesirable results—ugliness or evil.

Any element, substance, thing, or thought we use or place where it was never intended to be, is out of place and at discord. Any and all notes, or a musical instrument, are intended for harmony; but how readily when out of place—united with others not in harmony with them, and with which it was never intended they should be combined, they lose their melody and give forth instead, harsh discords from which we of sensitive refined organisms instinctively shrink. So it is in all creation; no exception in the human. And the best way to be rid of general ugliness is to acquire harmony. Lay aside some of the useless occupations to which we give our time, and take up the study of our trinity.

If we were born out of harmony—of inharmony—we must fight or plan the harder to overcome the discords our parents bestowed on us, in addition to the work of our own share, and which it was intended we should perform. Therefore parents can best fill their field of usefulness and show their love to the children by bringing the God-given elements into a harmonious production of humanity in the children; this will at the same time unburden them a considerable, unfetter them for a greater attainment of the spiritual qualities that combine in making the next existence the veritable Heaven of which we dream.

Moral Education.

"Pestilence should be abolished by hygienic science and education, poverty by industrial education and science, war and crime by moral education."—*Joseph Rhodes Buchanan.*



THE Moral Education of the child must be its first education and continue throughout. This does not necessarily mean religious education. As one may be very religious and yet very immoral, while another may not profess religion and still be exceedingly moral. Of the two it is better to be the latter. But teach morality first and religion will come easily later on. This education

will not debar you from attending to its physical development, not at all, it will aid you ; for morality is the most invigorating aroma with which to infuse the child's everyday life, growth and amusement as well as its education.

Falsehoods and misrepresentations on the part of the mother are the greatest impediments in the way of the child's success. This statement always surprises the mother ; but upon reflection you will see I am not exaggerating. Even a seemingly model mother will begin perhaps unknowingly—to deceive the infant in the cradle. And that is the time the seed is sown in the child ready for growth and future development. The very

common and frequent repetition of this evil game of deception on the child, can naught else than develop in it, skill in the same game. The parent and nurse, having acquired this habit early in life, are scarcely conscious of the extent to which they carry it. Not even are they conscious of its origin when they see it reflected in the child—their mirror. And as George Eliot said—There is no killing the suspicion that deceit has once begotten.

Many times have mothers said to me, that it is natural for a child to lie. Even the black mammy in the South says,—“De chile always knows how to lie, but you must teach it to tell de trufe.” How did the child come to know how to lie? Watch, as closely as I have done, the operations upon the infant, of every word and look of the mother.

The Science of Man is a beautiful study and reveals more fully God's wise laws and our misappropriation of His generous provisions.

(I do not want a more interesting study than the child furnishes me; it is at once the teacher and the lesson. And our very choicest efforts at training children, are more than tenfold rewarded by the lessons they furnish us if we do but look well into them. Try it dear friends, and reap the joy that has been mine.) You will no longer say their badness is natural, any more than so far as the habit established becomes a second nature—its first nature was good, and if the bad had not been implanted in it by the parents, it would have remained good, which is truly natural.

Win the child to obedience by love rather than by promises falsely made and falsely kept. What fine trait can a child develop when kept submissive under a cloud of deceit, as is the case when it is kept in fear of the ragman, the bugabooman, or the policeman; or that it

will be deprived of a delicacy—which you will likely as not forget to give it, or perhaps never intended to give it even if it obeyed? I say, what fine trait will this develop? Not an open, honest, truthful character, I am sure. No, its trait of character will be without symmetry. It will be scarred and jagged by the many false impressions we have reflected upon it. Have we any right to do this? Here a mother says the child is her own and she can do with it what she pleases; while in reality children are the property of God. He permits them to enter our care that we through adopting them may have a tie of holy nature to bind us into one common family so closely that there need be no alienation from one another and our Father and Oversoul.

THE HOPE and JOY with which CHILDHOOD'S CONFIDENCE, MIRTH, and LIFE-FORCE ANIMATE US and KEEP US ALIVE FOR TO-MORROW, is too seldom appreciated by us.

Children are entitled to the kindest, most candid, and truthful consideration of which we are capable and can cultivate in their interests.

The mother fancies that it will be tiresome to her to constantly keep herself reminded to be truthful with her children. Well, supposing it is tiresome to her, the child has at least the right to be honestly dealt with. Besides, look a little in advance and see the inexpressible joy it will be to the mother to be richly rewarded in later life by the uprightness of that son or daughter as the result of having been honestly dealt with in infancy and youth. Misrepresentation and deceit are bad enough when dealt out to adults; but when we subject our children to such treachery, the sin is unpardonable! It is atrocious!!

"Thou must be true thyself if thou the truth would teach."

* * *

It shows great short-sightedness in women to spend their time wailing because they can't occupy high political positions; while really they have an incomparably greater sceptre in the pliable young heart and brain at home in the cradle. Here none can gainsay woman's supremacy.

Men have control with the present, but what need she care for that old broken-down demoralized material, as compared with the new unmolded vigor in the mother's hands right where she may shape it; reign supreme while infusing into the new body, mind, and soul the healthy moral sentiment she so longs to dispense from the political chair to-day. She waits a little longer to be sure and then speaks through another's lips—that is all—lips that shall give her the glory and the blessing for which she has so long and patiently waited.

Her voice, her sentiment shall accumulate force ready for expression. How? Let the mothers meet and put their heads together—plot and plan for the future, quietly, but be sure to let your hearts into the secret, as the soul must inspire you for the scheme before you. This project if properly followed up will carry with it more joy to the mother and everlasting good to the child than could be gotten out of any amount of political offices of to-day. Not that I object to political sanitation—heaven knows there is sore need of it. But my idea is to not neglect the home. Look closely and guardedly to the more valuable material—Youth. These quiet meetings I suggest as a means for study, discussion, and co-operation. Here we may pleasantly devise the best possible

peaceful means of education leading up to the object to be achieved.

As we do not intend our children to be a warlike people, the military academy with its demoralizing influence is to be "scratched off" our list of KNOWLEDGE TO BE ACQUIRED ; as we do not intend they shall sport a gladiatorial arena, the pugilistic exercises leading to prize sports may be rubbed off the list ; as we shall be too busy looking to the interest of our *live new* people, the dead languages must go. See, we are getting on nicely and shall have saved much valuable time and conserved human energy to be applied to REAL CULTURE for the ideal man that is to administer a faultless government.

Keep up these quiet meetings and knit yourselves together in friendly ties, all with the one aim in view, that of purifying and ennobling the human family—the generations to come, in which your children are to live. Let us do all in our power to make their environments not only more bearable than ours were and are, but such as shall lift them up into a higher moral, and physical, as well as mental plane.

"The material development of our country is immensely in advance of its legislation and jurisprudence."

There are too many vampires feeding off others, they adopt the game of take, but elbow themselves out of the game of give. Take and give go well together. To feed others and be fed ; this mutual helpfulness is good for the mind, soul and body. For this reason it is better to live out among the people than to dwell in isolation. If we isolate ourselves we shall soon revert to barbarism. The race has acquired its complexity and high organization through sociability. And we see that even a greater degree of fraternity must be established before we can

hope to put away the cudgel, the gun and the hangman's rope.

Brotherly love is not the outgrowth of isolated life ; nor is the humane heart the fruit of an appetite that seeks for food that which has in it blood ; nor is the highest aspiration or tenderest emotion inspired by a body built up of food procured by slaughter. The flesh and blood of animals is like unto our own. Especially does the slaughter of the domesticated animal come so near home to us and accustom us so to carnage, that the one step extends it to the human family and human carnage is the result.

Usage may make the destruction of life—killing—endurable even to the extent of a pleasure, as we know it has to at least a third of mankind ; but that is—as we know of many other customs—not making it right nor unbarbaric.

How very many wrongs we suffer because man's depraved desires or whims have made such wrongs customary. And yet we know in this age full well that man's tastes should no longer be so supreme as to make Wrong really Right, although he holds on to the rights he has established, like a tiger.

So dependent upon each other have we become, that if we do but have a level head we can readily see that war, or even enmity between our nation and one on the opposite side of the globe may cause us not only serious inconvenience, but distress. This dependence we have acquired with our complexity of structure—physical, mental, and social, then we see, makes it well-nigh imperative that we substitute for the sword the pen ; and for bloodthirstiness and revenge—brotherly love.

Sociability to the extent of universal brotherhood will

preserve the good the race has acquired and help it on to another gradation higher.

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Mr. Smart.—Let me carry the dog, my dear, and you carry the baby.

Mrs. Smart.—No, No! You carry the baby, I could n't trust you with Zip, you might drop him.

This reminds me that I returned the call of a society lady not long ago, who, I found, had a most beautiful wicker dog-basket in her family room. She invited me to look through her pretty new house. In her own spacious and finely furnished front chamber she called my attention to another basket even more luxurious than the one below, in which Zolo slept at night. But I was anxious to see the babe and its basket. She showed me through other rooms first and then on into a back room finely furnished, yet having a distinct aroma from the kitchen below and the windows overlooking the barns and alley, from which issued words of profanity in no undertone. That the infant is too young as yet to be disturbed by such, is fortunate for it; but shortly it will begin to conceive in its mind, that its little world is not just as harmonious as it should be.

And the wet nurse—though she was neatly and well dressed—had a disagreeable face and bad breath, which I readily detected while she was showing me the babe. Now I hold that any one who persists in having bad breath is unfit to have care of a child. For it shows the presence of decayed teeth, catarrh, or a vile, unclean stomach; in any case it is INEXCUSABLE and she is unfit to be with the child.

It is our duty to aid animals in their effort to evolve higher type in structure and soul element. But I doubt if the dog's conditions are really improved by his being

domesticated to such an extent. At the same time we know that the child's conditions would be greatly enhanced by the consistent exercise of a little more wisdom regarding all that pertains to the immortal well-being of our progeny.

Dr. R. T. Trall said that if it were not for woman—her sympathy and care—man would soon revert to barbarism; according to which this lady's dog may be no small factor in dethroning her own child.

Human nature, as well as all other nature, is ever moving, ever changing; and if not in environs which permit of progress, it must of necessity retrograde.

It should be very humiliating to us, to produce sons and daughters inferior to ourselves; for in so doing we express no use of our life, whereas if we raise up men and women superior to ourselves we have made at least one good step on the ascending ladder.

TO WISELY APPROPRIATE THE OPPORTUNITIES AS THEY PRESENT THEMSELVES, IS LIKE WEAVING A STRAND OF PEARLS; BUT OPPORTUNITIES SOUGHT FOR AND WISELY APPROPRIATED, ENRICH OUR LIVES AS OUR OWN FINDING OF THE PEARLS ENHANCES THEIR VALUE TO US.

The influence, for good, children have on older persons, when rightly taught, or I might say when left alone and not taught evil, is by no means trifling or to be ignored. Their sweet, trusting natures and winsome ways, search us, and if we are susceptible to their purifying, their divine influence, we shall be better for their presence.

A man who had long since forgotten the time when he was a "tender-foot" in the thorny path of heedless business life, went to pay an evening call upon friends, and failing to find them in he volunteered to await their

early return. Soon he heard a little voice in the adjoining room calling "Goodie, Goodie!" As Goodie (the nursemaid) made no response, he stepped in and asked what little Carrie wanted. "I want Goodie to hear me pray so I can go to sleep." She was tucked cosily in her crib ready for sleep. "I will hear you pray," said the man; then she proceeded, and in closing with,— "God bless papa and mamma and everybody dear Lord Amen.—Everybody means you," said she, fearing he would feel slighted. This done she, with a smile of satisfaction, fell peacefully asleep. And he—he fell to thinking as he never thought before. Way deep down into his soul went that little child's prayer, where no strong man's prayer had ever penetrated. Her very innocent, simple, trusting, unselfish child-way found his soul—the divine spark in him that had lain waiting for just such a sunbeam to kindle it into light and activity. In her tender frailty was her power.

So much for said teaching. So much for not having had the child tucked away off in a back room. The nurse's neglect, and the absence of the little one's parents were overruled for good to the man. He related the foregoing experience, which was only one of many instances of this same child's effective missionary work. Mothers, think you not that it was worth while to keep her little mind pure? Was it not a wise arrangement to have a curtained crib in the sitting-room or convenient to it? I am sure a pretty crib is infinitely more beautiful, poetical, and humane, than a draped spinning-wheel or stuffed peacock, or even the dog-basket.

CHILDREN ARE THE BEST MISSIONARIES WE HAVE; LET US KEEP THEM CLOSE TO US.

The moral education of the child should be inculcated in full proportion to the growth and expansion of the

mind. In this way there will be no danger that the animal nature or lower faculties will gain ascendancy over his better faculties.

Rouse the moral conscience to full activity ; not only will this dominate over and hold in abeyance the physical nature, but it will actually enlarge the mind. For as Rev. G. C. Lorimer, D. D., wisely said, " Godliness expands the intellect and enables us to live for two worlds." And on this high ground woman claims the right corresponding to her responsibility as a race builder, to control her person and the functions of maternity. Without this divine right social purity is a myth, says Mrs. Lucinda B. Chandler, and social purity depends more upon the moral status of marriage than upon any one other fact or condition.

That woman's work in the home has been held of no commercial value, and has secured no financial independence to the wife, has lowered the self-respect of woman and degraded marriage.

If there is any office on earth that deserves recognition it is that of motherhood, and should be endowed with commercial independence. This would relieve her of the anxiety that is of such great hinderance to her in the discharge of her moral work in the home—in the nation.

TEACH THE CHILD THE SACREDNESS OF THE BODY. The lack of this teaching is the most common source of immorality. The reason of this neglect is probably because the marriage ceremony has erroneously licensed sexual immorality. It would naturally seem that immorality in this direction should be even less tolerated in marriage than out of it, for the sake of the welfare of our coming generations. All the virtue and vitality of the two married should be directed

to the upbuilding of the race—not its degeneracy—since they by marriage have joined the “race builders.”

The body is the temple of the soul ; but do we treat it as such ? How many teach children that the body is built for the indwelling of the soul, and must by virtue thereof, be kept well, clean, and sacred ?

The fact that we are, so to speak, lost in the mighty crowd that now populates the globe, is no reason why we should lose our desire for true morality. How will our grandchildren fare ? Our responsibility comes right home to us as individuals, and we must answer for the moral degeneracy with which we afflict the coming generation. The moral conditions are just what we make them. And it is useless to sit idly by croaking at the wrong flow of the moral tide and do nothing to turn it into proper channels.

We know from experience that it is useless to attack those now in office, and the generation grown unwieldy in self-love—I can not say self-interest, because it is hardly that. But WHILE WE HAVE CHILDHOOD WITH US WE HAVE HOPE AND POSSIBILITY.

The hope for the next generation and possibility for the following one, through the instrumentality of childhood rightly utilized, are incalculable. Let us then direct our thoughts to that end, rather than self-love, which some mistake for individualism. As love is the creative energy of the universe, so let us make our creative energy of love. Love enriches us, it rejuvenates us. Love inspires us and urges us on to heroic, unselfish deeds.

After teaching the child cleanliness, health, and the sacredness of the body, we may go on to show how to develop the moral sections of the body in order to bring them in advance of the seats of the common appetites.

Let us bear in mind that the chest is the seat of honor, and the heart region is the birthplace of love and all tender emotions. If kept constantly reminded of this, the chest will get its due amount of vitality and will serve as a pilot to lead all aright. Then let us not forget to teach it also that the most difficult thing thereafter is "to keep the height the soul has reached."

When we put on our thinking-cap and exercise our reasoning faculty, many of the everyday affairs which usually seem all right are shown up in their true light. If we could here introduce an instantaneous photographing camera, our fashionable ideas would be revealed so ludicrous as to make good comic valentines. For example I will refer only to our ignorance regarding our own body: how a man or woman will, after tenanting this body many, many years, consult a physician, who may be only half their age, as to what ails them, how they came so, and what the remedy.

It is actually funny how we came to know so much about matters way off. How tall all the mountains are; how many wars there were, and who slew the most men; know-how to analyze flowers, and yet can not analyze ourselves.

That we should be so unpardonably ignorant about ourselves as to have to ask some one else what we may eat. Have we lived so long in this body and yet been so stupid as not to learn what food is good for us, and what our habits should be, better than our neighbor or, may be, a doctor who never saw us before?

One of the first things we should know is all about ourselves,—the laws that govern the body, mind, and soul. It is every child's birthright to be born sound. To be taught how to keep well. To understand himself or herself, and the relation the body bears to the mind

and soul ; and the laws which govern the whole. Any failure of ours to impart this knowledge to the young boys and girls should be pronounced a crime by the people as it is by the God of Nature.

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Do not give vent to your temper in any uncharitable conduct toward a child intrusted to your care ; it is cowardly and sinful. If you must in a fit of temper attack some one do let it be one as strong as yourself. and not a child.

What is more base, when you stop to reflect, than unkindness to a child ? Also teach a child as it grows that it is debasing and cowardly to attack and in any way ill-treat a creature not able to defend itself.

It will never develop any very high standard of morality if allowed to see, as a whole school-room of children did see, a teacher throw a kitten into a red hot fire and shut the stove door. This teacher may have been educating the children, but not morally.

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GENTLENESS in WOMAN has as potent an influence and power as has man's strength,—yea greater, for who that had a gentle mother does not remember most distinctly the advice given by her in a serene, loving voice ? It makes a far deeper impression for good than highly pitched, sharp words. Her gentle touch and words seem to reach so far that we feel their rhythmic vibrations many years after she has gone to serve us in another and even holier way.

Education.



READING aloud to children is such an important part of their education, that by a proper selection of literature, a tremendous amount of moral work may be done that is at once a pleasant pastime and mental expansion. Care must be exercised in the selection of such as has an attractive, bright moral tone, and is as far advanced as it is possible for the child to understand without tiring its brain, and not too long at a stretch, will give a healthy, steady brain development that will abide by the child for good in long after years and at the time being fill up his time pleasantly and make him feel that he is of some account. A word of caution, however, is in place here. Literature that is trashy begets in the child a taste for such, and that which is too simple, such as requires no effort on the part of the child to busy itself in keeping the thread of—is of no value as mental gymnastics and should be avoided.

But reading quietly, deliberately, is a wonderful agency through which to administer strength ; and gain entrance to, and unfoldment of, the child mind.

Yes, reading to the children, and as they grow older having them in turn read to each other, is a happy

method of peace-keeping, that with a judicious selection of matter, stories, travels or history, is fruitful of much good. This will gradually establish in them a liking for knowledge; but select with care, instructive, interesting, moral literature else they may get, when older, a taste for sensational and even immoral reading that often absorbs them into a gluttony for such that is as a leech, draining them of their moral vitality.

Literature—like most things that were instituted for the good of humanity, when in the hands of the unscrupulous, whose lower faculties are abnormally developed, and who cater to the tastes of those of like degenerate character, becomes at once a moral viper whose entrancing voice leads you on and on until it has poisoned and benumbed your moral sensibilities.

And as the old-fashioned folks said,—Satan helps you on till you are well into the meshes, then he leaves you to extricate yourself—he gets you in, but never helps you out. So take warning young folks and read only such books as improve you.

After selecting for moral and mental expansion, you want to choose with a view to the unfoldment of the voice. Having built up moral beauty within, train the vocal organs to give expression to it. Enter into the sentiment of what you read aloud, or rather, I might say, saturate yourself with the sentiment; and before you infuse yourself with another one's sentiment, you had best relax the entire body, that is, withdraw the nervous and muscular energy from your body, drop yourself back into a chair, limp. Then when your own energy is withdrawn you will find it comparatively easy to reinvigorate the body with the sentiment of the character you wish to assume.

By learning to read well—with good expression—

one may become a fascinating conversationalist, and good speaker. To be a good talker is a fine accomplishment; but it is equally desirable to be a good listener. It is not everybody that has or can acquire this gift. Gladstone and a few of our great men and women have both these accomplishments, and it would be an excellent plan for some of us to follow their example in alternating our chattering with spells of listening to others.

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The more we study into the material organism of the human being and its spiritual nature, the more do we find that it ought to be considered a positive disgrace to be sick. For in this enlightened age with the facilities we have for easily acquiring familiarity with Physiology and Hygiene and of knowing our relation to Nature and her God, we are enabled to see that certain combinations of elements and circumstances will produce forces that find no affinity in our organism and so soon as they are subjected to each other will they wage war. And this self-imposed inharmony—sickness—many persons have the inconsistency, the “gall” to attribute to Providence.

And yet we brag of our school system; what does it teach? A lot of word by rote; parrot work that unfits a child's mind for understanding himself and his surroundings. Not until recently has any movement been afoot to have the child unfold himself, evolve in his mind a searching for the laws and phenomena of Nature. The Kindergarten is indeed the vista which, though not opened to us till the eleventh hour, may yet prove to be the salvation of the children from the abyss into which the regular system would have led them.

The Kindergarten leads the child intelligently on up to where the “Science of Man” might be linked to it by

primary physiology, thus forming a chain for normal unfoldment, that would be a positive pleasure to the child now and a health preserver in later years. This knowledge of paramount value acquired—then thoroughly knowing himself or herself the child may reach outside and learn his relations to outside objects, and how best to promote their interests and his own.

One of the pernicious school studies is the War History. This can not be too severely condemned. This history of war excites in the child an abnormal spirit of emulation that is at variance with nature and morality and is like a fruit-worm; it goes right to the core, there to carry on the process of eating out the moral vitality that is in the child.

This study is unhealthful in proportion to the unhealthiness of soldiery itself; which is undermining the health of the earth's populace.

"Statistics show that the mortality of the soldiers in the home army, though picked men, is almost double that of civilians."—Chambers Cyclopedia.

"Take away the sword; States can be saved without it—bring me the pen."—Bulwer.





PARENTAL AUTHORITY should be regarded as vicegerent authority set up by God and ruling in His stead. A parent is to the child what God is to a good man or woman. He is the moral governor of its world of childhood. Parental government is therefore only genuine when it rules for the same ends as God pursues. But how seldom is this ideal even in a small way realized. We rule as parents in a careless irresponsible way, making laws, not for the child's highest and most lasting good, but for our own selfish convenience or for the gratification of vanity.

When I see people wield a barbaric authority over their children, or accuse them of having evil traits inherited from the other side of the family, I whisper to myself, 'Tis well if the child does not possess your traits. It was Nature's design to have the child good, and it would be, if the parents would allow it to be born right. But it is only in rare instances that Nature's designs are not thwarted. Children do accomplish wonders when we stop to consider the antagonizing forces that combine daily against their efforts.

Go out into the garden and carefully raise a stick, or chip, and see the effort some little plant is making to rid itself of the burden and grow up straight and symmetrical; but is unable to do so, and must of a necessity

grow up crooked, and you can get a faint idea of the effort of nature in childhood.

The most common-minded of us would scarce expect nature to give us a fine flower garden if we persisted in dumping rubbish on it. And yet in the case of our offspring we dump rubbish and then growl at the results.

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While I think we should have a fair amount of veneration for the aged, I positively do not approve of neglecting the children in favor of the old folks. And I do also believe an old person is often the cause of a grandson ending in prison or on the gallows. It is a much too common thing to hear a weary, annoyed mother say, "Children go out and play, grandma is nervous and does not like your noise." And the result is that they are in the street. Now pastures green are good for children; but in crowded cities, especially is the street a poisonous educator of the young character. While the grandparents have had their day of pleasure and usefulness. And I should say, "Grandma, go to your room, my duty is to my children." I have seen so much of the petting and encouraging of cranky old people's whims, to the detriment of the pliable young character which is meantime being molded by the street gamin, ready for use. And of what use will that character be?

All who have opportunity and inclination to use an influence for good among the young, will find themselves engaged in a labor of love that will pay ten per cent on the investment with greater certainty than any other operation we can enter into.

The influence for good with the young, will be surprisingly gratifying. I, in my limited experience, feel that I have been repaid tenfold in pleasure to myself; which should be a small consideration as compared with

the benefit I have rendered the young ; and this in many instances where I was not hopeful and was scarcely conscious of doing good.

I never struck a child, and yet I have no difficulty in winning its obedience, respect and love.

Furthermore I do not believe children are bad and must be made good, but the reverse. They with favorable prenatal conditions are good. Yet alas ! the prenatal conditions are liable to be inharmonious or the surroundings demoralizing, the bad being foreign to Nature's organism of the infantile brain, shocks or startles it, and through the eye, ear, and other channels, becomes impressed or registered upon the memory, and thereby works out its evil effects.

In a similar way too are our thoughts, though silent, potent factors for evil or for good.

If many of us grown persons who happen to be sensitive can feel people's evil and good thoughts toward us, much more must those little sensitive beings be affected by our feelings toward them.

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Our first duty, then, we see is to perfect ourselves, even to outrooting of the mighty, telling imperfections our ancestors bequeathed to us. For where do we show any reproducing superiority over the lower animals or even the vegetable kingdom, if we beget and multiply from defective seed? Are we excusable for setting at naught the perfecting means Nature and her God placed at our disposal? Certainly not. The advancement we have made in all the sciences—save perhaps the science of man—shows that mankind is well informed, and capable of an infinitely greater perfecting progress than he has yet seen fit to bestow upon what is commonly said to be God's greatest creation. Few, if any, dispute that

the human race is the Creator's most superior work ; yet how many are there—when you pin the question right down—who treat the human creature as such.

How is it that the most ordinary persons recognize merit in anything of superior creation, and yet have no respect for the human creation ; nor care to cultivate a respect, by an analysis of its complex and beautiful construction, and the laws that govern it—which govern its creation, development, and reproduction. Is there one single reason why ignorance respecting our own physical, mental, and spiritual entity should be tolerated in this enlightened age?

After we have become acquainted with ourselves, and gotten cultured, so that the lower faculties do not dominate over the higher, finer faculties ; then may we seek to perpetuate what we have acquired and register the progress we have made, by reproducing our kind.

Nor yet is our responsibility at an end, for the tendency to inherit from ancestors, may bud forth in the child undesirable qualities that must be nipped in the bud.

The child's closest environment, the mother, having acquired a high gradation of excellence will make it comparatively easy for the child to ascend one step higher, having been born under such favorable circumstances. In this way we see we become benefactors to our race, by putting in operation the true moral nature, that it may make progress commensurate with the other achievements.



THE ART OF LIVING deserves a place among the fine arts, like literature, says Samuel Smiles; it may be reckoned with the humanities. It is the art of turning the means at one's command to the best accounts; of making the best of everything. It is the art of extracting from life its highest enjoyments, and through it of reaching its highest results. It can be fostered by parents and teachers and perfected by self-culture.

In affairs of life it is not Intellect that tells so much as heart; not Genius so much as self-control, patience and discipline regulated by judgment.

A life well spent is worth any number of speeches, for example is a language far more eloquent than words. It is instruction in action. Wisdom at work.

Internal or Mental Faculties.



HOSE included under the head of inclination, observation, and thought, constituting the basis of the moral, religious and intellectual character. The structure of the infant brain, thus extremely delicate, it is very easily disordered, and even permanently injured. And injuries sustained to it, like the eye or ear, impair the efficiency of its functions to the end of life—may even induce idiocy or imbecility.

Even at the early age of six weeks, when the infant is still a stranger to the world, and perceives external objects so instinctively as to make no effort to obtain or avoid them, he is nevertheless accessible to influence of human expression.

Although no material object possesses any attraction for him, sympathy or the action of a feeling in his mind corresponding to the expression of the same feeling in the mind of another is already at work. A smile or caressing accent raises a smile on his lips, pleasing emotions already animate this little being, and we, recognizing their expression, are delighted in our turn. Who, then, has told the infant that a certain expression of the features indicate tenderness for him. . . . The per-

son near his cradle may be a stranger; no matter, she has smiled affectionately on him, he feels that he is loved and he loves in turn.*

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It is readily seen, then, that the time to begin to educate a child is many years before its birth, by educating the parents.

And in this connection we find that the finer and more complex an organism is, the more forethought and care must be exercised in the maintenance of the complexity it has acquired, and also to preserve the species, which by virtue of its fine organism, and aims, is entitled to our best consideration and care.

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How to ascertain the line of thought to which the child is best adapted is a question that has often been asked me by anxious parents. In answering this question I first ask them one, viz.: What were your strongest lines of thought during the year before his advent? This same will be inherent in him; yet it is not saying that it will be to his fancy as he grows up; nor that with his particular station in life, or his physical conditions that it will be easy for him to adapt himself to it. It seems to me much the best to have a child come with a uniform or normal development, then as he grows he may choose from such professions, arts, or trades as present themselves in his environments. Whereas if he were born with an abnormal development, that is, with a talent for one thing so in excess of all others as to be a passion, and his condition or his parents' are such as make it difficult, if indeed not impossible, to gratify him

*1'Education Progressive, au Etude de Cours de la Vie.
Par Mme. de Saussure, Vol. I.

in the realization of his inborn desire. We see what "an elephant it is on their hands."

"A good tree will not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

By this we see that our appearance and professed goodness represent no value. That our deeds and the character of our children speak the truth, and are the fruits of our real self; our own true character revealed.

"Cultivate all things in moderation, but one thing in perfection."



The Senses.



SENSIBILITY to light, touch, temperature, taste and smell, is present on the first day of infant life. How careful we should be to protect these from injury. Hearing usually develops the third or fourth day, though often present the first day. General organic sensations of well-being or discomfort the infant feels from the first ; but we have no evidence that pain and pleasure, as *mental states*, are evolved until the second month.

A study of child mind shows that the child's observation develops ideas, and that reasoning is actively at work long before it makes any attempt at an expression of such in words. And I do not agree with some able writers when they say that the child's speech is developed according to its intellectual powers, not at all. I know full well that some children have a very glib tongue for speech, with no comparison of the advanced intellectual powers quietly displayed in its untalking playmate. The presence of speech is no more a sign of wisdom in a child than it is in an adult, and we know that the busy talkers are by no means our greatest people, as regards intellectual and moral development. The parrot is no wiser than other animals who talk not.

“The excitement of perpetual speech-making is fatal to the exercise of the higher faculties.”

We see a child of three laughing at the clumsy utterances of a five-year-old, yet this is no criterion by which to measure their wisdom or intellectual acquisitions; not at all. Recently a pair of twins refused to learn the language of the parents, but invented a language of their own, through which they intelligently communicated with each other, thereby displaying inborn independence, of a nature not to be ignored. Also in Canada there was a child who persistently refused to adopt its parents' language; and at five years of age was found to have a language of its own, which it taught to its baby brother; and scientific men investigated the case and found the children communicating intelligently with each other in a language of their own.

Now these little brains must have been wonderfully active, while the senses of the speechless little ones were actually engineering great schemes. Here we have overwhelming evidence against the theory that intelligence is measured by the presence of speech. And I may add the case of a child in my family who at two years of age incurred the wrath of the grandmother by breaking the family record in refusing to talk. And in real French fashion shrugged her little shoulders to intensify the disgust and determination which her face depicted; and notwithstanding the speechless daily evidences of the growth of the child's senses, the grandmother still (like many others) thought her stupid. But in one year the grandparent had to take refuge elsewhere in order to rest from the incessant and unanswerable questions of this child when a three-year-old. She apparently planned for a year to sweep down upon the old lady with an avalanche of dumfounding questions

The mind of the child is active, and its mental exercise must be of a clean, wholesome nature. The child's mind is like a rich man—the more he gets the more he wants; or like a hungry goat, will eat everything that can be found. Let us see that that mental food be such as shall nourish for a being superior to ourselves.

We frequently see families of distinction, of high and noble attainments, dwindle down and die out, ambitionless. And having exhausted the last remnant of the noble acquisitions that characterized them, have to make recourse to vain and doubtful words, as their only remaining means of showing what was once theirs. All else having decayed and crumbled away. Let us look into the cause of this: Great credit is due the one who took the first step in the ladder of ascent, and whose superior ambition enabled him or her to generate force, with which to maintain what he had acquired and add thereto. But the greatest height is reached when his offspring show proof that he has transmitted to them all he had acquired, and added thereto by a judicious course of child culture. For while HEREDITY is undeniably of paramount importance, CULTURE is a factor whose power none can dispute.

Having done this much for the children, is an exposition of his unselfishness, of his desire for their improvement, of his Godlikeness; and hence entitles him to a high place on the scale of Justice, of Beneficence. Now then, the merit of the generations that follow will depend upon the use to which they apply this rich legacy. If they misappropriate it, or become lax, and listlessly rest on the fame of their forefathers, then retrogression is the inevitable result.

If they come to feel that all the fame necessary has been acquired, their attention and activity will be

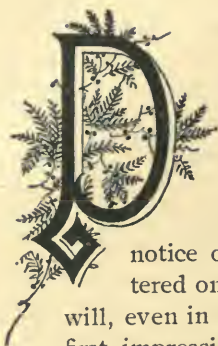
directed into other and less desirable channels, where, rapidly or slowly, as the case may be, will be wrecked the good inheritance which, easily gotten, was unappreciated and not deemed worthy a safe anchorage. Thus crumbles, through neglect, immorality and disease, the ladder erected for their ascent.

Men and women who are not interested in promoting the welfare of the human family are an abomination, and unfit to help populate the earth. Selfishness and all sensuousness, will not only cause the downfall of good families; but will also, wherever present, prevent the attainment of character, morality, and physical perfection.

We know full well that each point lost—that each misstep lessens our chances of winning the race; so is our moral progress in earth life retarded. Whereas if we do but gain mastery over ourselves, once or twice, each succeeding conquest will be won with less difficulty; until we find we have acquired absolute self-government; through which we shall be enabled to gain and hold fast that which is good.



Memory.



DEVELOP in the child the OBSERVING faculties at an early age, while it is yet in your arms, that it may secure a correct comprehension of facts. Then if the reasoning faculties are developed in proportion we shall see that facts brought to the notice of the child will readily become registered on the memory, subject to recall at its will, even in long after years. And the clearer the first impression we get of a fact, the longer and more accurately is it remembered. So we see how essential it is to get a vivid first impression.

This always reminds me of two diaries,—one kept in a neat pen-and-ink hand, always remaining as reliable reference. While the other, kept with pencil, is blurred and uncertain at its best, and always short-lived like the memory of the person whose faculties of observing and reasoning have been neglected.

You can't recall to mind a fact that never was a fact to your mind—*i. e.*, that never entered your realm of observation, or that entered so weak and obscure as to be brushed away—crowded out by following events.

It is well known by experience that, in certain conditions of weakness; or when having taken medicine to induce sleep, and where it fails to have the desired effect and only drives all the life and activity to the head ;

we know that at such a time a person has brought vividly to mind happenings of one's infancy when he was yet in the arms of the mother or nurse. This is proof that the vivid impressions of one's infancy are lasting; and the conduct of those in whose society the child lives should be guarded as by the smiling, but ever present God. Any sort of conduct may do for those who are full grown; not so however with the young. One expression of yours may decide his entire future,—for weal or for woe. His welfare is your interest, the world's interest, God's interest.



Children Our Reflectors.



HILDREN have more need of models than of critics." They are remarkable imitators. They mimic us in words, acts, and airs; which frequently proves unfortunate, though it need not, for we can—as it was intended by nature—utilize this very "aping"

to the good of the children, by setting them the pattern we wish them to follow.

Let our words and acts be such as shall reflect upon them credit to us. Such as shall develop in their growth a decided improvement on ourselves.

As the child grows to an understanding age it should be taught self-control. The child's everyday life is full of opportunities for this training. A child can come to enjoy saving its candy till it finds some one to share it with; to allow another child to undress its new doll for the first time. A little fellow may learn that it is not unmanly to let his playfellow have the first ride on his velocipede. He may also, so learn to control himself as to be able to pass a knick-knack store, without spending the pennies in his little purse. In these and many other ways, the little ones may learn that self-control which they fail to get from our example.

A wavering, uncertain, yielding disposition opens up

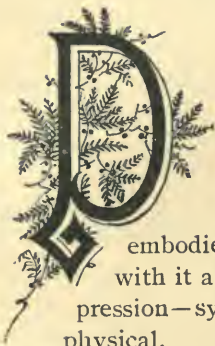
the way for every temptation. And this is why I say the old way of "conquering" a child is a pernicious practice and should be stopped at once, for it takes the courage, the stamina, the grit out of a child and unfits him for the duties of life. Worse yet, he is led hither and yon, by every passing breeze, into vice, sowing his "wild oats." And of such sowing it can scarce be expected that he and his mother will reap anything but shame and regret.

People may say what they will in favor of wild oats, I never could see any benefit therefrom. For to pass through disgraceful experiences does contaminate one with its loathsomeness, and debase him. Every thought and act is registered on the memory subject to recall; nor is this recall limited to himself, for we find his record handed up to his children unto the third and fourth generation.

There is no reformed case but that would have been nobler, higher, purer, and in every respect more in accordance with reason and nature, to have ignored wild oats and followed the All-wise Ruler's dictates and kept clean in conduct, body, and soul from first to last.

Children are by nature imitative; it is therefore necessary that the conduct and speech of their parents or guardians be pure and of wholesome influence, which is too often forgotten in older persons, thinking children do not notice. They do notice, though slyly, and what they now hear and see is often so impressed upon their memories as never to be obliterated.

Auditory and Visual.



DIFFERENT dispositions have different avenues of approach, but all have an approach by which they may be reached, and if fallen, reclaimed. It has been wisely said, there is no total depravity. The spirit never embodied the human form without bringing with it a speck of humanity susceptible of impression—sympathetic as well as mental and physical.

As the eye is the direct door to the brain or mind, so the ear is the door to the emotional, sympathetic nature. And even a prison convict is never so degraded but that he may be reclaimed—if not through the eye with books—through the ear by sound of a sympathetic voice, or touching, pathetic music.

One hundred good books will not effect the reform through the eye that can be effected in one hour by sympathetic appeal, conveyed in voice, sound or music through the ear to the emotional nature, through which it reaches the soul for assimilation. This statement holds good throughout all highly organized life, but can be most beautifully and effectually applied to children in the home. And yet here the sounds that reverberate from the child's own untrained voice—or I should say spoiled voice (for the child's voice in spite of heredity and

early environment is naturally musical) is not always such as the soul grows on. Nor is the irritating voice of the parents and nurse, when they use the ear of the child as a cuspidor into which to spit their spite, conclusive to its soul-growth.

We can really do most anything with children, in a mild, impressive way and voice. It is astonishing how susceptible they are of improvement and expansion when properly approached—that is,—when your words of instruction are wisely clothed in a tone that finds the receptive notes in the sympathetic nature of the child. The soul catches up the impression of what your voice conveyed and diffuses it; and expansion is the result. Now if we pursue this course, to the expansion will be added strength for the sustenance of what is acquired. Albeit while the sympathetic nature is subject to conditions, the auditory approach is always open to the entrance of every sound, be it of harmony or discord. The ear does not discriminate—it takes in every sound that comes along, and registers it; there it is, no chance to wipe it off. And perchance he neglects to recall it to memory or mind, his children may do so for him. It frequently occurs that a person exhibits the forgotten records of his parent.

Now I hold that these avenues of approach are naturally more susceptible to beneficial influences (which are creative) than to injurious influences (which are destructive). The creative force of the universe is so faithful in the discharge of its duty that to create and re-create are the natural order of things, rather than destruction.

But, says the mother, if I spend my time reminding myself always to speak agreeably to the children and home folks, I'll have no mind for anything else; besides it is tiresome to be always agreeable. Yes, so it is when one eats flesh food, for that is a constant source of irrita-

tion—a sort of a dispositional mustard plaster, and by it you are constantly reminded to be irritable.

“Crumpiness” is not natural, and amiability an unnatural acquirement, not at all. But when your circulatory system is carrying animal substance with its irritating influence throughout your whole system, the irritation it has generated must find vent somewhere, and as the vocal organs are the most active and offer the least resistance, through them the pent-up thunder and lightning find outlet, and usually strike the juvenile auditors. Home folks and teachers treat the big ears of the little folks much as they do their garbage shoots,—dump therein the “cast off” that is useless elsewhere.



Speak Gently.



HILDREN should be taught to speak in a low tone. Screaming or loud talking is a bad habit and often clings to one through life.

At a boarding stable in New York, where are groomed many fine horses belonging to wealthy gentlemen, the proprietor has inaugurated the custom—the example of which would not be bad for some families to emulate—prohibiting the use of loud and profane language by any one about the premises.

The child should be taught to obey at once and not wait to be spoken to repeatedly. A serious look frequently goes farther than many harsh words.

Contradicting is also a bad habit, and sooner or later figures conspicuously in creating a quarrelsome disposition.

Children want sympathy and kindness shown them, yet the parent or guardian should not forget that it is to the welfare of the child that firmness of character be maintained.

What I call “April” or “Hysterical” government, *i. e.*, severity and leniency, slaps and kisses by turn, is the worst sort of government, for it unstables the child

through life, makes him unreliable and inconsistent in business and social conduct.

So we see that after we have grown old or mayhap disappeared, our children inflict on their associates the characteristics acquired through inconsistent home government. Therefore we see it is wise to exercise a strict adherence to that which is good for the child in after years, when he or she shall assume the responsibility of business and the improvement of the condition of his fellow-men.

It is important to direct attention to strengthening the will. For will is essential to independence and firmness of character, and in youth is the proper time to educate it. Do not destroy it, but train it, as later in life a well-educated will is the prompter of many good and noble acts.

Some parents talk about "breaking the child's will," which is an ugly expression and unnecessary, and usually the outward expression of a bad disposition in the parent.

Do not slap the child; 'tis bad for it. Do not ill-treat it in any way. Always bear in mind that you are far from perfect yourself. Win the child to obedience by earnest but kindly reasoning.



Sympathy.



HILDREN need sympathy and attention. Many times they pine and really suffer for want of sympathy in their play ; this is true from early infancy on through childhood. If we do not sympathize with them in their play, and furnish wholesome amusement and occupation,

that which is undesirable will spring forth, for we have implanted in them the seed of wrong-doing, which chokes out the good with which Nature would gladly endow them. When a child is grave, it is an indication of something wrong, and the parents should lose no time in bringing the child out into a normal condition of playfulness and activity. Pray don't fuss at them for their restlessness, it is natural for their bodies to be full of activity ; and it injures them to have to be still, sometimes so seriously as to produce spinal curvature and other deformities.

If we who have jostled about this world so long need sympathy, much more do the children who are yet tender need it, of this we should ever be mindful. And attention they must have ; they want to be "mused" and "noticed." Some women even protest against giving their children attention or being "bothered" with them.

It makes me blush to admit that one of my sex who

has the good judgment to select as husband, a man of social, business, and religious principles, does not enter with pride and earnestness into her duty of caring for her offspring. We sometimes see a woman who although respectful and attentive to the husband yet uses the child as a sort of a gymnastic appliance with which to increase her muscular activity and as a tester on which to try the acuteness of her tongue. Do be patient with the little ones; for even "a violent passion or fit of obstinacy may be caused by a temporary congestion of the brain. The consequence of beating a child for this is that the brain, which was already for some cause or another filled with blood, becomes more crowded still." One author recommends that at such a time we give the child a drink of water. It seems to me that in addition to a drink of water for the child a whole glass for the parent—or whoever is rousing the child—would decidedly improve the case. Let me here relate a bit of my experience with a case where water was not used.

Some years ago I was well acquainted with a family of wealth and influence in America, of which the youngest child was a remarkably bright and promising boy. He, like most children, was ever ready to entertain his audience in the family room with cunning tricks and sayings, most of which he had evidence were satisfactory. But all at once he missed it, and was unceremoniously snatched up by his mother and roughly shaken, after which she had the nursemaid take him into an adjoining room while she, herself—the loving (?) mother "pelted" him. I went to the door and entreated her to desist; she called forth angrily that she'd teach him in this way what he might say and do and what he should not; and for me to hearken, as she could not be dis-

turbed. The members of the family informed me that this was of frequent occurrence.

The cold chills ran over me and I wondered why her arm had not been withered that the child might be spared "breaking in." My heart ached, and I breathed a prayer that I might live to do a little battle for children, as they could not speak for themselves.

When this boy was eleven years old, I again visited this point; and as I had often thought of him, I naturally felt a desire to see how he was growing.

His father had died after an unsuccessful struggle in a public business transaction, leaving the family without means. Each member had started out for himself in search of some means of maintenance. The mother and this boy I found living not even comfortably.

He had been expelled from military academy, where the stern professors had exhausted every means of punishment on him and, I verily believe, lost sleep because they dared not inflict new and more severe ones; so expelled him for a fresh victim. And his mother then became a real sufferer, yet could not see that she alone was to blame.

She said tearfully that she had, from his early infancy, tried to beat good into him (probably on the same principle that sugar can be beaten into batter for a good cake; but severity and righteousness have no chemical affinity and hence the failure of the combine), and attributed the failure to his paternal characteristics.

In the course of conversation I made known to her the fact that I had taken a house with the intention of remaining a while, and the boy, though apparently engrossed in some occupation in an adjoining room, must have listened (children always do) for, after I had returned home, and about nine o'clock that night, he pulled the

knocker of my door. And though he assured the servant that he wanted to see me about something important, she very reluctantly let the straggler in. I made allowance for what followed ; for notwithstanding his saying that the mother sanctioned his coming and walking—except an occasional “ catch-on ” to a cart—seven miles, I sent her a telegram to save her the usual night ramble in search of him, saying I would keep him awhile.

And, good reader, it is needless for me to say that a boy with such a record was a sore trial to me. What else could I expect? Yet when he was an infant and I witnessed the cruelties inflicted on him I wished for opportunity to administer a soothing balm to him and other children. So now was my opportunity to do for him what had not been done by his wise and stout tutors.

I began gradually. He ran away, was disobedient, and untidy; yet I was obliged to hold my temper. Not push him, but kindly lead him. I tried not to have him know that I was aiming directly to have him obedient. I used the humane principle and to have him feel that he was my guest and that I was entertaining him as I would any one. He had never been treated as if he were a human being and capable of any development. So I reversed the order of things and pursued a course by which I made him feel his entity, and a desire to be somebody. The characters of which we read in the books grew more and more interesting as he developed an ability to concentrate his thoughts. The evenings were so pleasantly spent that he said it seemed a pity to have bedtime come.

But other duties demanded my attention the greater portion of the day. And as he was not accustomed to this way of spending his time, he naturally fell back into idleness. And this usually results in sin, or I might say, this sin leads to mischief. Yet with all the pleasures he

derived from disobedience he came home to me at nightfall knowing I had a pleasant fireside at which he found the greatest enjoyment he had ever experienced.

Sometimes his erroneous afternoon rambles well-nigh distracted me ; and upon my discoursing with him on the subject, he was very stubborn and ugly; but seemed so deeply in thought as to cause me much uneasiness.

Albeit time came when it appeared he should go home, and I accompanied him in order to prevail upon his mother to adopt my method of keeping him in at night. He expressed great dissatisfaction at being refused the pleasure of returning with me. * * *

Three years thereafter and just before her death she again demanded of me what means of punishment (not thinking kindness more powerful than cruelty) I had resorted to in achieving so satisfactory a change in the boy. I replied that I had punished myself, not the boy, for in holding my temper I was the means of restoring to her peace and a dutiful son who watched with unswerving zeal and fortitude at her dying couch.

The animal nature of boys will be subject to fits of spontaneous combustion until you call the vitality that develops and sustains this animality, into other channels to build and sustain the higher faculties. And we know full well that the only way to do this is to exercise these faculties. For be it any member of the material body or a faculty, exercise of it is essential to its growth. And the very best thing I can suggest for girls, as well as boys, is to call into active exercise the reasoning faculties.

Sympathize with them and show them you are interested in their play, as well as their work. But do try to have them develop originality, free them from the bond-

age of parrotism or imitation, with which our mental development has been retarded and our brains wearied. Encourage them in searching for new fields of thought and action. It requires bravery to do this ; but brave they must be, since we are training them to rise above the use of fire-arms and that relic of barbarism—war. Now we see they are to rely upon sympathy, their mental endowments, their honor, their moral impulse, for peace and protection.



Affirmative and Negative.



I **F** SOME parents exerted themselves as much in developing the moral character of their children, as they do in making them please their hobbies, they would indeed be parental models. With children ever pursue an affirmative—not a negative—course. No, don't, quit, stop that, you sha'n't, go away from that, etc., are expressions that are impolite and rude enough to show that those who indulge in the use of them are yet in the toils of barbarism. They also expose a tantalizing, soul-devouring trait of character that even the common beasts are fortunate enough not to have acquired.

And as for those *creatures* (any of us who travel about with our eyes and ears open know that these expressions are used by those who dress and look like human, civilized persons) who say. "I'll lick you within an inch of your life ;" "I'll skin you ;" "take that boy down and strap him ;" "I'll maul you ;" "shut your mouth, do you hear ?" and many other such.—Well, the wrath that is in me can not find vent through my pen, and remains pent up within me. I will just mildly say that—those who doubt there are real devils might do well to consult the children whose ears have been caloused and hearts scarred by these satanic thrusts. They could reveal startling and convincing proof to the satan and infernio doubters.

The "Wharf Rats" fare as well as this; but in the home, and from civilized parents, we look for a more humane parental authority.

These creatures constantly underrate the capacity of children to understand and to suffer, and forget the words of Franklin—"Since I can not govern my own tongue, though within my own teeth, how can I hope to govern the tongues of others." Think you not that it is more within the sphere of our domain to win the child away from its mischievous doings, by kind words? Leading is infinitely more civilized and effectual than kicks, threats and forcing. I often wonder if such cruel persons want these children. If they don't, why have them? Or, having them, why not give them away. They would probably find it stupid amusement to blow out their inward cussedness against lifeless furniture, and so use the little darlings to enliven the scenes. If they want them for any higher purpose, why not treat them accordingly? For we know 'tis true that no greater pleasure can be had than comes from loving and being loved, and we are never so sure of it as when we have it from the little ones. Love is the only thing that will pay reliable interest on the outlay. Joy is wealth; and love, and being loved produces the highest and most lasting joy. "Love is the legal tender of the soul, and we need not be rich to be happy."

It is a mistake to suppose that love can only find expression in kisses and caresses. Numerous and ever present are the opportunities to make a lasting impression of our affection for those near and dear to us. We should not count these chances as worthless; our dear ones value above rubies the many little courtesies dealt out to them by our looks, words, and acts.

An ideal, or at least a high order of government at-

tractively worded, framed and hung up in a conspicuous place, as a constant reminder, is no doubt a great help in bringing about a realization that God sent us this little populace, with souls and loving tender hearts, to be governed, not by a monarchy, but by a republic. As we would like to be governed, so let us govern children. When a child does that which seems to us an error, or which does not coincide with our views, if we will, before punishing it, repeat to ourselves slowly, "God is love," we shall better discern what course to pursue. Repeated punishment hardens some children beyond anything that can possibly avail them any good; while with others it weakens the intellect and character. In any case I deplore corporal punishment as a hindrance in the way of a child's working out Nature's God-given mission.

Nature in childhood is active, and if we do not make some other object more attractive than the one they are at, they will pursue it with renewed vigor every time you say Don't; because their mind becomes concentrated on that object. But if we call the child's attention to another thing and make it appear to him more attractive he will at once come to it. The affirmative will win every time without a battle. No ugly words, no whippings, no squalls. Try the affirmative course of government and you will never go back to the ugly authoritative way.

Our intelligence is given us that we may help Nature by storing up the fittest knowledge we have gained, to use as a power behind the throne in aiding the child. Let us not forget that "in the infant of to-day we control the possibilities of all coming generations for glory or despair, life or extinction."

Frightening Children.



HIS is a fault so commonly indulged in by good people, as well as by bad, as to call forth some remarks. Many persons remember to their "dying day" the effects of frights given them in childhood by friends in moments of heedlessness, forgetful of sympathy.

Now good readers I pray you do not commit this error as it does have bad effects on children and our mission is not to add gloomy paragraphs to the pages of their lives. Cowards are made by frights and the tyranny of parents, guardians, and teachers over children.

Childhood, the very emblem of Innocence and Promise, must it be stunted and in every way robbed of its sweetness and trust by the heedlessness of older ones who enslave it with fear?

Do not unduly excite the child, whether it be in play or otherwise, it is bad for it, in that it robs the child of vitality. Try to find amusement for yourself in watching its capers. Activity in the child when prompted from within is normal; but excitement encouraged or inspired by another, draws upon and runs off the vitality that should be conserved for the child's development.

Watching Children.



IT is very tiresome and weakening to a child to be constantly watched and handled. Put the child in a safe place and within hearing, show it how to amuse itself. Then leave it with a smile, go about your affairs, sending it good thoughts or happily singing—the mother's song has a splendid influence on the child, and I consider a child unfortunate in having a mother who does not sing. Call to the child occasionally and tell it that you love it.

Don't dress it up in such finery that its freedom and play will in any way be impeded. Clothing is too frequently the bane of the child's life: in infancy it restricts; in childhood the greater portion of the nagging and punishment is due to the fact that the clothing was not made to suit the natural convenience and comfort of the child. In infancy this discomfort irritates it into fretfulness. In childhood it is punished for soiling or tearing the clothes. Then, too, by dress is its attention called away from its play or study, producing vanity or humility, as the case may be, to an extent that weakens the intellect for better occupation.

Do we not of our own free will assume the office of wife and mother? If we do not wish the responsibility and care, we should not expect the pleasure, for they go

together. Joys on earth are all in some way associated with toil and care.

Avoid nagging the child. Many a disposition has been ruined by nagging. It seems the chief delight of some parents and servants to have constantly an evil eye on the child ; watching—like a hawk watches a tender chicken—for an opportunity to pounce down upon it.

We usually find what we search for. And if we look for good, we shall be as much surprised with the amount of it we find, as we were delighted with the quantity of evil. The alacrity with which they nag a poor defenseless child shows how their eyes feast on and gloat over the acts which their evil thoughts prompted the child to do, and their own eyes magnified.

If a child is told that he is bad, and lives in the virulent atmosphere of these thoughts ; he might better be in the district of malaria, or a flesh destroying pestilence. These thoughts expressed or inexpressed are subtle forces potent of an evil, deeper, more far-reaching and soul-destroying than any malarial germ of a flesh-destroying nature.

Thoughts though invisible are real and alive, be very careful how you use them ; if you can not use them indiscriminately, then have them always wholesome and pure.



Force.



YOU can not dream yourself into a character ; you must hammer and forge yourself one."—*Froude*.

One can not gain force of character by being "coddled" too much. We find that it is the children who, although respectfully and kindly treated, are allowed a wide field for thought, and freedom for the expression of it. It is they who become our great men and women.

Thralldom of all sorts is antagonistic to the growth of force. Give the young an incentive for acquiring and retaining this desirable quality. Teach them from early youth that by constantly desiring and expecting strength of character, they will have it. The desire, the implicit faith, will develop it within them. And when they have it, to learn to use it for good. Many who have acquired this quality, use it only for control, or gain of wealth ; and the oppressed or poor look on and say, "See how the Lord prospers that sinner!" They themselves might have had the same amount of force, if they had made the same effort for it ; and also, if they had acquired it, might have used it to even worse purpose than the one to whom they refer in envy.

With this rich acquirement, or gift, (for some have it from their parents,) failure is hardly likely to occur, or if it does, the possessor will pick himself or herself together again, look about and turn the face toward success with renewed energy.

The girl, as well as boy, should be inspired with this element so essential to protection, freedom and success. I appeal to all who have girls, poor or rich (in money), inculcate in their education, strength, force of character. It will bridge them over many a tide of temptation, and will free them from the bondage of reliance on others. If the girls have means, teach them the value of money and the management of property. Teach them to be interested in ennobling the home. In making it beautiful with objects that are educating—a lot of incongruous objects of bric-a-brac scattered throughout the house, are anything but educative of refined taste. Set apart one room for all such, and make of it a museum, where you may take your friends to study the art and pottery of many nations. But do not make a kaleidoscope of your entire house, to torture the eyes and nerves, and keep your taste down among the low arts. Have enough independence, enough force to take a stand against all odds of neighborly custom, and decorate and furnish the home in a harmonious, restful style. Did you ever stop to think that half the discontent, nervousness, and fatigue in the family is caused by the inharmonious relationship into which we bring the many colored souvenirs of our travels and conquests? Don't depend upon glaring objects of art for cheering the home. Have enough force, enough brilliancy in yourself to be the ornament, the attraction of the home.

When the girl or the woman is able to outshine all objects about the house, then she is queen and need not

be ashamed to tread with a majestic step in the presence of any one.

Remember that,

“Home is not merely four square walls,
Though with pictures hung and gilded ;
Home is where affection calls,
Filled with shrines the heart has buildded.”

She can find no better missionary work than to visit her less fortunate neighbors and show them how to make the home beautiful—harmonious (for harmony is beauty), and how to live.

There is no true wisdom and happiness in bottling up one's knowledge. If it is good for you, it is good for others. Show them how to improve their time and make the best of their opportunities. To constantly aspire to a higher, nobler plane, and it will be realized. And each of these in turn helping others, we shall be delighted with the results.

Woman is man's moral superior, yet she does not at all times convince him that she is his mental and physical equal. Why? Because she leans on him. She has not constantly before her a desire for strength, for force. Her dress and thought have kept her dependent. And it is surprising, in this age of progress, how the habit of dress and old-time thought cling to a woman only to cripple and weaken her ; for while she has no more respect for the body than to torture and distort it by body and foot apparel, that divert her attention and dwarf her intellect, how can she expect him to hold her in higher regard, especially if she has no noble, self-reliant cravings. Let us not be too severe on the men, since they are what their mothers trained them to be. When woman trains up the boys to be ideal men, she will establish

the health and salvation of her own sex. Then she will no longer feel herself a nonentity. Her eyes are opened, she goes to a full-length mirror to look at herself. Has she just burst from the shell, or how happens it that she has been blind so long? The scales fallen from her eyes enables her to see herself reflected in that glass as she never saw herself before! Why that contour embodies a sacred being! and as such she declares she will henceforth feel and assert herself! Now, she is, indeed, fit to build a race. And by virtue of her sacred and responsible office, she must have the highest salary any service commands. She must have immunity from that common custom or expression of being "supported," which has so preyed upon her and the home as to well-nigh wreck domestic felicity. She must be allowed a salary commensurate with her responsibility and the means of the head (?) of the house—the family treasury.

Man needs only to make an unbiased investigation into woman's complex and harassing duties, to admit that he would not undertake even her ordinary duties at twice her salary, leaving out the consideration of her inestimable service as race builder.

Force in the child is also, in a great measure, dependent upon the moral standard of the father; if he has no control over himself and yields to temptation, the child's tendency is as likely as not to be the same way, wavering or yielding.

Keeping constantly a desire for a quality or element, whether it be good or evil, *that* you will draw toward you. And so with regard to force, teach the girls and boys that it is not pretty to be ill, weak, simpering or dependent. That Health, Force, and Independence are their best "stock in trade." Not till they have these

can they fulfill their duty to themselves, to their family, and to their neighbor.

We should not feel that our responsibility is limited to the area within our own garden fence. There are many, many ways in which we can help make our unfortunate neighbor's life, not only more bearable, but actually pleasurable. Idle gossip is poisonous, but an interchange of ideas or wholesome knowledge gained, is fruitful of great good in a neighborhood.

George Comb says, "There are no *bad* human faculties." The propelling faculties must, of course, be properly governed. Pit the higher faculties against them; this makes a good mental gymnastic exercise that is fruitful of telling results, and is the best "bracer."

That the lower faculties are developed first is no reason for saying (as many do) that during this period a child is a savage, no more than an oak while starting its growth is some other tree of its remote ancestry. While the oak is starting its roots, it is engaged in no mean work, for through these is it nourished, and by them held firm against impending storms. The oak is never above recognizing the usefulness of these—its lower members. In like manner may our lower faculties be utilized to the good of our higher ones, by acting as stimulants, or invigorators, not allowing them to waste their strength in their own activity; but as I said let the higher ones draw force from them; and the exercise of keeping them in check gives stamina to the higher.

Man, in his efforts to supply the cravings of his lower desires, has his energy so overtaxed and weakened as to be incapacitated for the higher dictates of reason, and puts them off from one time to another, till they altogether cease to invite attention and die out of neglect. He must count the many lesser wants as unnecessary for his

superior organism if he wishes his higher, nobler attributes to be well developed.

If the oak devotes its time and attention mainly to finding soil most agreeable to its roots, it may fail to get that which will produce top, and may forget sunlight. A person with abnormal—over-developed—lower faculties is as much a failure as an oak all gone to roots and no top.



Courage.

"Courage is boldness built of moral timber."



THE mortality of forty per cent of the hospital nurses, means a tenfold greater loss of life than is caused by war, and yet men say women can not fight and are not brave. Surely they die in the interest of humanity. A large per cent of these die of infectious diseases, caught in the voluntary discharge of their duties. Add to this item the destruction of limbs, if not of life, by blood poisoning, insufficient sleep, overtaxing of the nerves and muscles, lack of fresh air and scenes, and we are convinced that woman is brave and patriotic too,—not from the incentive of glory, nor high official honors, nor yet from love of bloodshed, for "the truly brave are soft of heart and eyes." She cultivates courage to enable her to alleviate the suffering which man's misdirected bravery—revenge—caused to exist.

While man is bent on destruction, woman follows to resuscitate and rebuild, much as a nursemaid goes after the child to pick up and readjust the scattered ruins of its toys. Woman follows man as the patcher of his fol-

lies. To make soulful reparation where his amusement has destroyed. Nor is this sad fact limited to war times, for it is ever true all through life, that he ruthlessly destroys and she suffers and patches.



Stupidity and Success.



LET us be kind and patient with stupid children, for we may be entertaining unawares great stars, of which I'm sure there would be more, but for the constant nagging to which they are subjected at school and about home. This discourages them and destroys the latent forces. Henry Ward Beecher was stupid as a boy, for his force lay generating strength with which to leap forth as a veritable Vesuvius at the right moment. And who shall say now that his stupid boyhood is not more than compensated for.

Very many of our great men and women who have later in life achieved success and accomplished twice the work allotted them, have been persons who were stupid in youth. Their very senselessness was protecting the germ of the glory they were to diffuse. Some have inherited the germ of GREATNESS, and others have through environment the element that enables them to turn to advantage situations which to the less favored are imminent of danger. Poverty, sorrow, disappointment and opposition are adversaries with which the weakling (the one born and bred without courage or force) fails to grapple successfully, and so sinks into obscurity—a failure. Not so with the well born, however, for all these to him are only objects of resistance that offer him oppor-

tunity—like the equipments of a gymnasium—to cultivate and establish courage, self-reliance, enterprise, breadth of character and all that combines to make a stalwart, such as Nature and her God smile to see. I do not mean by this that misfortune is necessary to success, not at all ; it were far better for us all to have done with misfortune ; but having her, let us wed her to Ambition and they twain may become the parent of Success.

We too often, alas ! see men and women who have no courage to attempt to grapple with circumstances, have no determination muscle—if I may be allowed to use the expression—with which to enable them to ever get a good grip on real life.

As the world yet is, we are more apt than not, to be hedged about with repelling forces, it is far better that we have courage from birth, or acquire it early in life, that we may be the better fitted to resist the forces that oppose our success. And what is success? Physical, mental, and moral progress, or the progress of our trinity. And the “secret of success is constancy to purpose.”—*D'Israel*.

“(Success in life is a matter not so much of talent or opportunity as of concentration and perseverance.)”
—*Rev. C. W. Wendte*.

Overworked Brains.



PEOPLE talk about overworked brains and write about overworked brains, and attribute the lamentable fact to "cramming"—to bookery or over-study. Please let me add my chip to the flame of agitation: In making a diagnosis of the case we find the lower faculties over-developed, that their preponderance over the higher, nobler faculties, calls an undue amount of blood and nerve force from the common reservoir, on which to feed. And the human body being limited to a certain amount of life is stunted by this unequal distribution of blood—the life, *i. e.*, the brain is robbed of its share of nutriment that the lower faculties may be abnormally developed. This fact is everywhere so apparent as to need no recital of instances.

And we shall continue to have wrecked brains, and shattered brains, just so long as the vitality is run off to other channels and there wasted. Is there much effort made to rescue the brain from the doom that so often awaits it? If all the paper and ink that is devoted to telling us we are getting too much brain were appropriated to telling us we have over-developed the animal nature, and how to overcome this error, then we would have more literature with telling effects. You see, as fast as

we have a demand for more unfoldment of the finer senses, we must let them draw from the reservoir unstinted. In order to do this we must curtail the demands of the grosser nature, until gradually after a few hundred years the lower appetites will have been absorbed and a more refined race be evolved in the stead of the race we now are. So now we must make it, not only unfashionable to have brain trouble, but a positive disgrace and sin. If the body has proper exercise to keep the blood circulating, and plenty of fresh air breathed into the lungs to purify the blood, and the thoughts concentrated in the development of the moral and intellectual faculties, we would find our studies none too much. The blood at the brain needs frequent renewal which can be accomplished by manual labor or gymnastics, always accompanied by deep breathing ; then go back to study and you will find you have renewed vigor of brain.

THE STAFF OF LIFE

is not meat as you will see elsewhere in this volume ; flesh food stimulates and develops the lower nature and calls the vitality thither to aid in the mischievous work. Would it not be an achievement worthy an effort to get such control of our circulatory system as will enable us to give the moral and mental divisions of our nature, the greater portion of our vitality, which is but rightly due them by virtue of their nobler functions ?

We have been constantly reaching out, grasping at, and trying to conquer and possess all within reach and beyond reach ; and have as yet only in rare instances gotten acquainted with ourselves, or ever tried to get possession of the best our higher faculties were capable of attaining.

I think our possibilities are limitless just so fast as we can abort our grosser desires, or allow them to be absorbed by the vitality that converts them into higher brain power.



Work.

There is always hope in a man that actually works. In idleness alone there is perpetual despair."—*Carlyle*.



ORTUNATELY it is no longer fashionable to be idle. This is a wise provision just now as regards Women; for the men—save a few wise ones—are rapidly becoming so reckless as to be unfit to govern themselves.

We find it ever thus,—that the greater strides a few make, the more degenerate others become. As though only a few understood how to gather the right force with which to enter the upward current, while more fall into degeneracy.

When Carlyle said there was hope in work I do not believe he meant that work to be a business of scheming under the cloak of office, to cheat and tax the people to within an inch of the limits of their endurance. The women who formerly were idle, are now industriously engaged in forming societies for the prevention of oppression, disease and crime. This is a wise change of tactics from those so long in use by the men, who in their short-sightedness permit oppression, and then punish the crime resulting therefrom; allow insanity and tax the people for asylums; encourage sickness to be cured instead of prevented.

Man has "managed" all these thousands of years, and learned so little about himself and his needs, that it is indeed time for woman to be up and looking for the "whys" and "wherefores," of the present state of labor and morals. She will find work, and work needful to be done, in variety sufficient to suit all tastes, and in quantity enough to prevent rusting out.

It does look as though the most prosy, set-in-their-way, short-sighted, unprogressive men we have, are placed at the head of institutions for the education of men; while the progressive, keen and far-sighted men of deep thought and judgment, have given themselves over to the less important field of scientific research, investigation and invention. Now if these long-visioned investigators could have a chance with the college boys, what might they not discover in those boys and for them, that would add valuable information to the Science of Man; and inventions of what they could foresee the young man stood in greatest need. But no; these capable men, these investigators, must needs die of poverty in the garret, while the coming generation is tutored by a soulless, heartless man, made up of musty old doctrines and dead languages and thinly veneered over with piety, yet so forbidding in his looks as to repulse any young man who may have an "idea" of his own, about which he would like to consult some one with sympathy for "ideas." Thus are the tender growths of originality and individuality crushed; and the seed of the mother's planting and early care count as for naught, unless, perchance, a gleam of sunshine later on may resuscitate it.

Women need not distress themselves about foreign mission work as long as there is such sore need of our raking the rubbish out of our own school systems and reconstructing them. I hold that as far as educational

matters are concerned, we should not attempt to establish school systems among the foreign heathen, until we have done our duty by our own children, in solving the problem of education at home.

The most valuable service a man can render his country is to give it a well-educated, well-regulated family.

Work in the home is always paramount, in importance, to all others. I believe it was Spurgeon who said, "Train up a child in the way you should have gone yourself." If we wish to open our eyes we can readily see where we have failed, and prevent the children from falling into the same error. And a woman should somehow manage to keep such control over her sons as to prevent their losing their entity in the mad rush for gain. The most important duty, then, is with her own children, that they may learn useful work.

"Take the very little child into the kindergarten and there begin the work of physical, mental and moral training. Put the child in possession of his powers; develop his faculties; unfold his moral nature; cultivate mechanical skill in the use of the hands; give him a sense of symmetry and harmony; a quick judgment of number, measure and size; stimulate his inventive faculties; make him familiar with the custom and usage of well-ordered lives; teach him to be kind, courteous, helpful and unselfish; inspire him to love whatsoever things are true, and pure, and right, and kind, and noble, and thus equipped physically, mentally and morally, send him forth to a wider range of study, which should include some sort of industrial training—that is, the putting of the boy or girl into possession of the tools for technical employment or for the cultivation of the arts, of drawing and kindred employment, and still further on, the boy or

girl should have a complete trade. Thus they will be prepared to solve the rugged problem of existence by earning their own living through honest, faithful work," and become independent individuals.

No matter what our station in life is, we should not neglect opportunities to have our children render their little friends a service. A good plan by which to awaken a philanthropic spirit in the child is to have its early industrial work directed to making something to give away to members of the family, to friends, and to poor children. This is fruitful of many good results. It accustoms the child to painstaking when he knows what he is making is not to be thrown away ; he gets to feeling an interest in the ones for whom he makes the articles ; and his interest in others increases with every gift of his own making ; and he in turn becomes endeared to them. So by the time he is a man he is on warm, friendly terms with his fellow men. And the same with the girl. Gifts bought and given to friends have but little more than a commercial value, while these articles which we make have chiseled into them or woven into them our sentiment—a part of our very life, which serves as a thread of friendship to link us closer to them. Let the children try making something pretty for the house help ; if they are at all susceptible, it will act like a charm.

Woman can always manage to find time to give a little mental and moral instruction to her helpers about the house. This will not lower her standard, but will raise theirs ; so that she and her children may always be in good society. A woman should refuse to employ ignorant helpers who are unwilling to be educated and guided by her counsel. The helpful suggestions by which the husband and children profit, should not come amiss to the helpers ; nor need the hired persons fear to advise with

her about their family at home, as her education, experience and sympathy enable her to judge what is good for them, too. Thus she may go on extending her work and giving inspiration and hope to her neighbors.

In large cities the labor vineyard is immense, for with charity, reform, physical, mental and moral culture, no room is left for idleness.

In Chicago, philanthropic women of four different schools of physicians—inspired by Dr. Frances Dickinson—met on one common ground and effected a new departure, by organizing themselves into a society for the prevention of disease.

In some parts of China it has long been the custom to keep physicians regularly hired to keep the people well, and when the physician allows his patients to get ill, his salary is at once suspended till their recovery.

This Sanitary Association is something really worthy of notice ; and one is surprised that in this day of progress such respectable measures had not before been adopted. We shall now hire ourselves kept in health at a much less expense than it cost us to be cured or killed in the old way. These bright women have ingeniously formulated a system that will save their patients much inconvenience and suffering by educating them up to a standard of sanitary science, whereby they will eventually do away with dosing. They have doubtless discovered that the only true elixir of life is, to know and honor thyself, rather than prolong a living death with the slight amelioration drugs offer.

In the country these progressive lines of work may be taken up on a small scale ; also reading societies established ; for well has Marion Harland said that She who establishes a reading society in the country, does more by far than the medical profession in keeping women

from the insane asylum." Keep the spare moments occupied in some pursuit different from the daily routine of duties, yet cheering, wholesome and uplifting.

A pleasant work is to select books, here and there, new or second-hand, containing moral and useful information; with blue ink mark them to be returned to you in a fortnight. Circulate these among working people, or such as have from carelessness neglected to cultivate a taste for wholesome literature. This may be done by single individuals, or on a larger scale by organized societies; but free to all. Especially noticeable for good is this among the poor when done in a friendly way, and not as charity.

Teach the children the pleasure resulting from waiting on themselves, and doing little services for others. No child, rich or poor, should grow up in idleness. No intellectual or moral education should be considered complete without some sort of handicraft. Some useful and profitable incentive for activity is a great thing for expansion, and the development of independence and character. Joseph Rhodes Buchanan says: "It is the materialism of labor that makes its stupefying gloom—the concentration of all energy upon the muscles alone exhausts the brain and debases the soul, but when the soul is active as the body, the dignity of humanity is maintained, the pleasure and glory of life are found to be compatible with labor, and it no longer debases and impoverishes the soul, but gives it a material aid."

"Sum up at night what thou hast done by day,
And in the morning what thou hast to do.
Dress and undress thy soul."—*George Herbert.*

Mother and Daughter.



THE mother must call science to guide the unfolding life in the demands now made upon Nature's forces. For only when they are rightly distributed and used, does the ideal woman result. And when misdirected we can but have a distorted and unnatural, and therefore unhappy woman. If the developing process is thwarted, the opportunity is lost

for life.

What woman, or what knowing child, can be happy when suffering the result of the parents' indifference or neglect.

Think you it speaks well of our ancestors, whom so many delight in worshipping, to have bequeathed, out of their accumulation of strength, grace, and wisdom, so small a part as mostly falls to us? No thanks to them for bringing into existence creatures to suffer their inferiority. By far more are they to be praised, who, having acquired wisdom, yet maintain it by bequeathing it to their children, with instructions that they and theirs after them, lose it not.

All progress is under the control of law, and all efforts must be shaped in accordance therewith.

The most important period under consideration for the girl, and also for her future offspring, is her developing period. Misdirected judgment at this time, will prove a misfortune to the girl when she reaches maturity,

and will rob her offspring of the perfecting inheritance they have a right to demand.

When our thoughts cease to revert to memories of the bygone, and pursue an upward and forward course, then will humanity be made better, happier, and life be a joy.

“Educate a woman and you educate the race.” So, now, mothers, sisters, guardians, come, let us pledge ourselves that the education we give, or order to be given, the coming woman, shall be all that the word implies; not a one-sided knowledge of books, stored up in the brain; but let there be inculcated therein the knowledge of some handicraft. Every girl, as well as boy, should have a trade and a profession, and should be able to play one musical instrument; and above all, inspire her with an ambition to obtain a perfect womanhood, physically as well as mentally.

Of what avail are great mental acquisitions to a girl if she leaves school with a broken constitution, just as the realities of life dawn upon her. It is greatly to a girl's credit to be whole and well developed. It is not our Heavenly Father's intention to have her arrest Nature in its course by placing obstacles in its way, which she usually does, willfully, or ignorantly, and whichever it be, the responsibility is with the mother or guardian, who has neglected the duties entailed upon her. A mother's duties toward her children are never at an end, even if she be ninety years old. And, mothers, let us remember that it is unbecoming to be constantly reminding the daughters of their duty toward us, while we are forgetting our responsibility as mothers.

If we wish love we must give out love. If we show them that we are ever mindful of their real good, they in turn will not totally disregard our comforts. We too often see mothers strain themselves to see how much

comfort, pleasure and help they can get of their daughters when they really should put forth every effort to conduce to their happiness and well-being. To give them unreservedly all that goes to make them grow and develop symmetry, amiability, intellect, judgment, self-reliance and the many other attributes that unite in building a complete woman; a woman free from the bondage of ill-health and general inharmony; one that shall be a living monument to the mother's good work and shall in turn be fitted for life. Thus shall we be ever looking hopefully forward, which is infinitely better than looking back and croaking.

“Look forward and not backward,
Look upward and not downward,
Look outward and not inward,
And lend a hand.”—*E. E. Hale.*

The mother should make it a sacred duty to retain her youth and good looks; to be neat and tastefully attired at all times; to grow old beautifully; to grow old gracefully. And furthermore to be interested in the studies and amusements of the daughters. Enter soulfully into their occupations and pleasures; for if you do not you will surely lose their society and confidence. That which is beautiful and otherwise harmonious will attract them elsewhere if you do not provide it at home. This is true in our personal appearance as well as in other matters; and the children's interests and happiness must be our first consideration.

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Girls, be modest at all times; but most especially when in the street. It seldom becomes *necessary* for young ladies to go into the public thoroughfare so often as to have their face and form become as familiar to its

frequenters as the lamp posts. The human form, though physical, carries with it everywhere your soul, and is too divine to be thrust on the public gaze as a commercial commodity.

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"A great many difficulties arise from falling in love with the wrong person," says Mr. Ruskin.

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"Is your heart so little account that you cut it like old clothes, after any fashion to fit any breast?"

—*Richter.*

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It would really seem so to look around at the haphazard manner in which young persons—and some not so young—select partners. The heart seems to make a poor showing; and the intellect in this direction frequently does its shabbiest work. Where are the mothers about this time? Not on duty, evidently.

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"There is one article absolutely necessary—to be ever beloved, one must be ever agreeable."

—*Lady Mary W. Montagu.*

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"Oh, woman! lovely woman! Nature made thee to temper man. We had been brutes without you."

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"Madame A—— is so clever, so charming; her voice is to me like musique; her hair and eyes are like ze comet in ze heavens!"

"If she is so charming why don't you marry her?"

"Marry her! If I marry her, where will I go to spend my evenings?"

It has so long been the custom for a girl to look upon the marriage ceremony as the general doxology or final

ending of her career as charmer, that I dare say this fact is no small agent in creating disappointment and even disgust in the husband toward the wife. The women folk have a mistaken idea right here. The girls fluff up and look too pretty for anything until they are "engaged," and some until the "honey-moon" wanes; their "market is made" and they feel that they have achieved the object for which they were designed, and that to lapse into untidiness, with utter disregard for looks, and still less regard for the selection of choice language, is permissible and a great treat. My dear girls, after the marriage ceremony is the time you need to exercise the greatest care in neatness, harmony in dress, manners and speech; and to be altogether fascinating; for if you do not, he will go to spend his evenings where fascination leads him. To win a man's love is a trifling "feat" as compared with holding that love. And let me advise you not to be too familiar with your husband. Hold yourself somewhat in reserve. That familiarity breeds contempt is very true here.

Victor Hugo very wisely said: "There is in this world no function more important than that of charming. To shed joy, to radiate happiness, to cast light upon dark days, to be the golden thread of our destiny, the spirit of grace and harmony—is not this to render a service? Here and there we meet one who possesses the power of enchanting all about her; her presence lights up the house, her approach is like a cheering warmth; she passes by, and we are content; she stays awhile, and we are happy. She is the Aurora with a human face."

In order to be charming you must not allow yourself to get "lopsided" (as the men call it). Select your food with a view to keeping the nutritive system in a

fine condition ; and take daily exercise in gymnastics and deep breathing, until you have the feeling of having constantly a reserve force of strength. You get a feeling of satisfaction that is an adept at recreating and beautifying the form and face. From all this health and good feeling come joy and a desire to please. And the husband and family finding home women and the home so attractive and beautiful will soon forget the outside charmers. But you must swear allegiance to your new acquisition ; do not flinch from your good course.

Good literature and music are now so cheap that you can have no excuse for not having literary—musical soirées every evening at home. Harmony and good cheer are powerful forces in the home.





MUSIC—vocal or instrumental—will bind together harmoniously all who are the common recipients of it. In the workshop it acts as a positive tonic, inspiring the toiler with renewed energy. In the asylum it is more effectual than the bath, the lash, or the strait-jacket in quieting the frenzied

brain ; or in rousing to cheerfulness the despondent. In prisons (which should be reformatories instead of institutions of torture) its value as a reformatory agent can not be overestimated. All know full well the restfulness and yet animating influence of music in the school. And in church how it unites and lifts all out of the low desires into a restful attitude.

Music in the family is one of its strongholds ; here it banishes harshness and fills the place with unity of thought and harmony of soul. All joining in one melody are held united while Nature comes in and intertwines the chain of friendship that binds them together in harmony. That oneness of sentiment that music more than anything else creates should be more fully appreciated and resorted to as a peace restorer.

Music is the most divine for home government because it is more acceptable to the child and more efficacious than any government of an inharmonious nature. It is cheaper than a doctor and quite as effectual in allay-

ing fevers ; is the best opiate in cases of nervousness and insomnia ; soothes the weary, irritated family and restores peace. And could be resorted to instead of law in many cases, to the moral and financial gain of many.

“ This is the luxury of music. It touches every key of memory, and stirs all the hidden springs of sorrow and of joy. I love it for what it makes me forget, and for what it makes me remember.”



Smiling.

"You smiled upon me and I thought it was spring, and my heart put forth the flowers of hope."



ALL want SMILING children, and may be sure they will be smilers if parents will carry their faces wreathed in smiles, NEVER COUNTENANCING A FROWN. As soon as baby is old enough to notice—yes, before—smile at it; as it grows and all through its infancy and youth, never permit it to go to sleep with clouds on the face and tears in the eyes—always with sweet, peaceful smiles. Let it fall asleep and awaken looking at smiling pictures; this is good for older people as well, and will really and truly be found a more potent beautifier than all cosmetics combined. Hang pictures of pretty, smiling children prominently about the nursery and sleeping rooms, especially where they can be seen by the child in its retiring and waking hours. The happiness of the child for the day depends much upon the aspect the world presented in its awakening hours; so let it open its eyes on a beautiful, harmonious world.

We know full well the potent influence pictures have on us for evil or for good according to their moral tone,

more do they impress children whose characters are so plastic as to yield readily to the casting of the sentiment the picture expresses.

Pictures, be they ever so physically perfect, if they have not about them an ideal sentiment, can not lift us above the sensuous or realistic plane on which we stand. So we want to bear in mind that the painter's brush must give us the very highest order Nature affords in the way of bulk and contour, or form, and then lift it into a higher plane than our own by inspiring it with an ideal expression. Who shall say the painter's and sculptor's mission is not one of the highest? He is a missionary who, though his lips are silent, yet speaks in a language understood by all civilized nations. His greatest monument is his own expression on canvas, in stone, or clay, of that which lies deep in his soul. Artists always should be, and usually are, a high order of God's servants. Their voice is not limited to one short life, but speaks to hungry humanity in the ages to come. So, let it not be too mythical to be believed, but let it be idealistic enough to give us a desire for the higher, better life.



Beauty.



FROM Emerson's pen we find something like the following: "That beauty is the normal state, is shown by the perpetual effort of Nature to attain it. * * * And we see faces every day which have a good type, but have been marred in the casting; a proof that we are all entitled to beauty, should have been beautiful, if our ancestors had kept the laws. * * * But our bodies do not fit us, but caricature and satire us. * * * Faces are rarely true to any ideal type, but are a record in sculpture of a thousand anecdotes of whim and folly. * * * That man is physically, as well as metaphysically, a thing of shreds and patches, borrowed unequally from good and bad ancestors and a misfit from the start."

Professor Moss says: "In order to realize the beauty that should be the universal heritage of humanity, the race must come into more perfect relationship with Nature. Every obstruction to her method of attaining physical perfection must be removed, and conditions of harmony established. This can be done by observing first that the better influences of heredity are secured in generation; second, by observing and developing the better qualities of the child, and by eliminating its imperfections." Study the foregoing and follow it out with care, and the result will amply reward your painstaking.

During the Centennial exhibition at Philadelphia, for lack of room a Quaker was put to lodge with a Methodist. The Quaker promptly retired, while his roommate betook himself to prayer (?), in the course of which he made use of the familiar phrases, "unworthy of Thy notice," "not fit to approach Thee," "poor miserable sinner," "worm of the dust," when, to his surprise, the Quaker got up and hastily began to dress; being questioned as to the cause of his apparent alarm, the Quaker replied, "If thou be of the character indicated in thy prayer, thou be no fit person for me to associate with. I feel no safety with thee." So it has for a long time been the fashion to belittle the tenement of the soul in many ways, which, as we see, has resulted in such total disregard for the body, as to have reduced it to a miserable caricature. And now we are tired of it, and with lamentations cry for the beauty of the Greeks. A revolution in our habit of thought and mode of dress is necessary for a speedy recovery of the lost charms, which, thank God, we are at last conscious should be our birthright. This new yearning shall not be without multiform merit, actually re-creating our triune nature as we see; for it is the development of a consciousness that reflects on the physical, and it, in turn, on the emotional, causing a reflex action that has the power of rebuilding the body, mind and soul. When harmonious relationship and co-operation are established with our trinity, then our power to grow beautiful and evolve higher qualities, and abort lower ones, becomes limitless.

I think it was Socrates that prayed, "O Pan, and all ye other gods, grant that my soul may be beautiful, and that my exterior may accord with my soul!"

What the past has realized, the present may strive for and possess. Study the human form; master the highest

elements of beauty and the laws by which these elements are developed and conserved. "Be true to the deepest impulses of the soul and the highest dictates of reason. Mark well the laws of health. Fix permanently in mind the outlines of the typical female form, and honor these outlines by refusing to sacrifice them upon the altar of thoughtless custom or of ill-considered fashion. Rise above the pitiful level of fashion leaders,—ignorant of everything but false art and ignoble, selfish aims. Court the sweet blessings of Nature in every mood and tense; drink deeply from the fountains of beauty, and let the mysteries of her love rest like a halo upon every life. 'The laws of health are the key to this higher state; they will unlock the door to every physical and spiritual good.'"

While strictly speaking it is the mind and its instrument, the brain, which constitute the distinguishing features of mankind; it is none the less important to care well for the body; for through the helpfulness of a sound body is the brain nourished, and thus strengthened to do the will of the mind promptly and well; and the mind in turn is thereby encouraged to dictate more nobly. The All-Creative Force delights in working through healthy, sound agencies, not alone in the Vegetable and Lower Animal kingdoms, but as well in the case of mankind. Yea, much more is it—according to the visible indications and scientific discoveries—necessary that mankind be in every way perfect, that it may the more faithfully fulfill the work for which its superior organism and spirituality have unquestionably been designed.

Let us not, therefore, spurn the body as so very inferior to the mind, as not to recognize its important office. It is out of our ordinary way of reasoning to say that a shabby, neglected, abused body is a fit abode for the

indwelling of anything so superior as all hold the mind to be.

We often hear people say,—“Well, I am as God made me.” Now this is not so. God gives us the model and the elements from which to make the body, and if we will but open our understanding, and heed His teachings, we may mold our bodies as He designed them to be—beautiful. As I see it, this body is only a loan, and should not be defiled. For example : Say you lend a nice Bible to a person to use indefinitely, for the purpose of better fitting him for the future life, and he returns it to you, or you may find it left behind, after he has gone, all soiled, leaves torn, turned down, and stained with tobacco juice ; would you not readily say that he had subjected that book to a treatment for which it was never intended ? Would you not say he had shown very little respect for you ? And yet we show so little regard for God—not even the common courtesy we show an earth-friend—as to ill-treat and defile the body He permits us to use ; and when done with it, cast it back to Him, and in what condition ? Surely not in the condition He intended us to leave it.

A transition from this life to the next need not be signalized by decay of the body. Nor can it be expected that a sojourn in a diseased body will in any way enhance the interests of the soul.

It may be a virtue to suffer patiently, uncomplainingly the diseases transmitted to us ; but that is not saying that God is pleased with the disease, nor that it is any benefit to us ; no more than old, sour, cracked bottles are a benefit to the new wine ; or that we would be more fit for heaven if we'd go and live in a dirty, disagreeable den of infamy.

We are to use the body only for what it was intended,

—an abode for the spirit while it is on its way to the next existence. Nor should we allow the immortal spirit to be embodied in mortal clay (the flesh) without we really desire it from the love within our hearts.

Any object—be it art, science or humanity—when born of evil genius, is but a caricature, grotesque ; any creation must be born of love to be beautiful and complete.



Physical Culture.



THE soul struggles to speak through an imperfect instrument—the body; sometimes it ceases to struggle, and finally has nothing to say; and the result is that a brainy education has superseded real culture. There is a distinction between the two. When facts become a part of the mind they enter the realm of education; but they do not enter the sphere of culture until they become a part of the entire organism or trinity. Education molds the mind; culture goes further, for it molds the entire triune.

Now the Physical Drill is absolutely necessary to culture; it is a freeing, refining, readjusting process, through which the organism must pass before we can hope to make of it a fit medium for expression. This Drill is as a key, turning the body into harmony with the soul and mind. We can not have true culture without harmonious relationship between the three, any two of which are incomplete without the third. No person is a complete whole human being if he have an over preponderance of the Emotional nature and Brainy development, and only a fraction of a Physical habitation; or if the body—the agent of the mind and soul—be too feeble, or otherwise unable to do their bidding. Only through an acquaintance with our triune nature, and the laws that govern it, and a control over our trinity, can we say we are cultured.

When disease, too much fat, immobility, and other opposing forces, hold dominion over the body—the agent of the mental and emotional natures—it can not at the same time, thus conditioned, act in sympathy with, and express the sentiments of the higher self; and as we readily see, it prevents their expressing themselves, and thus retards their growth. From these facts, it is apparent that those who ignore the body are sinning against the All-Wise Creative-and-evolving Force. If the body had not been really essential to the expansion, expression, and upward growth of the ego—the higher entity of the human life—there would have been no body. We must therefore appreciate the body as a necessary part of our trinity, without which it would be unable to pass on through this life into the higher.

The general plan of the body serves us well, and the mechanism is truly grand in its complexity, and would work with marvelous regularity from the time life enters it, till it departs for the next existence, if we would permit it; but we neglect and ill-treat it, and its resenting voice is pain, disease, and deformity, until the poor frame is truly not a fit medium for expression or temple for the soul.

Mr. Galton, one of the most ardent students in Heredity, and who has won universal reputation as such, places the Greeks two gradations above any other races, ancient or modern. Out of their physical splendor sprang their art never equaled. The Greeks successfully taught that fine intelligence and normal soul can not thrive without the invigorating companionship of a well-cultured body.

Physical culture and Delsartean Philosophy are of inestimable value to the artist, the actor, the musician,

the teacher, the society people, the commoners, but most surely to the mother.

Uninterrupted functional activity depends much upon the poise and construction of the body, especially the trunk ; and this is why I say that physical culture should be intelligently prescribed.

There is some fine work to be done before we can begin with the surface muscular development.*

A HIGHER PHYSICAL PLANE

Must be reached before we can hope to acquire the high standard of excellence, mentally and morally for which we were created. These higher qualities must be bred and fed through the co-operation of a beautiful sound body; and through it get enduring strength for development, continuance, and transmission.

PUNY, DELICATE CHILDREN

Should never be assigned to an indoor brainy occupation. Try gardening at once; or the gymnasium; and if he or she does not develop into robust youth, you had better at once dismiss the idea of making of him a brainy professional. Brain work demands a stouter, healthier body and vital system with which to nourish the brain than does manual work. Unless one has an abundant supply of strength stored up, and supplement it by vigorous exercise, they had better at once abandon the thought of brain work, or make up their minds to have life cut short of several years. The demand must be supplied or a collapse is inevitable.

Discover in your children the weak and undeveloped parts, and be not content to have them remain so, but

* See Physical Culture by this author.

hasten at once to strengthen and develop them and bring them into sympathy with other parts. Give the left hand something to do, in fact, let it do the most of the work, this will equalize the growth. Exercise increases growth, and the excess of activity devolved upon the right side has developed it way beyond the left side, which is neglected to become atrophied, till it, by actual measurement and weight, is found to be inferior to the right side.

Kite flying is good for the boy (and girl, too,) as that takes him out into the fresh air, with his face turned up to the blue sky, his arms back and up—here he may use his poor neglected left hand. This position gives expansion to the entire front of torso—trunk—and healthy activity to the vital organs ; and develops a fine symmetrical physique. Now see the volume of fresh air that can be taken into the lungs. Under these favorable conditions the mind and emotions may make rapid advancement. The girl may ride, walk, climb trees, play garden games, train shrubbery, care for plants, and boat-row with her brother. If a child is repressed here and there in her play, for fear of spoiling her clothes, or because, as some prudish mothers think, it is not ladylike to romp and play, it can not develop that soundness and symmetry of physique, strength and elasticity of muscle, and easy free motion, which are essential to its health, independence, and grace. But when taken in youth and all brought into harmony ready to co-operate in unison, will carry us naturally through a course of culture that will enable us to experience less fatigue from the day's duties, be the work what it may. We shall, moreover, better understand others, and solve the problems of every-day life. 'Twill make us more lenient toward others. As it opens up the sympathetic nature, it expands us. In short, it

enables us to express ourselves with less waste of energy, and more grace and graciousness.

I find that in seminaries, where this system is taught, the girls commit to memory more readily than formerly. Then, too, it wards off homesickness, which is a point not to be ignored, and goes with other evidence to prove that Physical Culture, in the true sense of the term, is deep and far-reaching, and should be as much an established custom as eating.

That a gradual physical training will do more than all else for imbeciles and the insane, has been too thoroughly tested to be disputed. Dr. Playfare, of London, is a staunch advocate of massage and physical culture. To his name may be added that of Dr. Weir Mitchell, of Philadelphia, Dr. Hartwell, Wm. Blaikie, Dr. Dudley A. Sargent, at Harvard University, and, indeed, all progressive persons interested in the human welfare of the race.

Physical culture should have the support and protection of the best people, to prevent its being brought into disrepute by the professionals who defeat the object for which it was designed. Dr. Sargent rightly says it is more creditable to present to the world an hundred sound symmetrical men and women to become fathers and mothers of a race, than to produce one champion slugger, one prize oarsman, or one in any other department of exercise for vulgar professional purposes.

Nature's Master has provided us the avenue by which to reach perfection, and nature is ready and anxious; but we must co-operate, we must give her our most intelligent audience; she can not work at all times successfully if her laws are ignored.

UGLY EXERCISES

Such as jumping rope should be rigorously excluded from the girl's pastime as it possesses not one bit of merit,

and is always attended with injury. A little later in life woman's modern ailments are attributed to stair climbing, but truly springs from rope jumping. The prominent shoulder blades, shooting forward of the head, and hollowing of the chest, are but a few of the malformations the human body undergoes in the toils of this UGLY exercise.

NASTY GAMES

Like marble playing and all such as bring the face and hand forward and down are degrading in many ways. In the first place the position cramps the vital organs; then narrows and shortens the front thoracic or chest cavity; widens, lengthens and bends the back, just the reverse of what is desired (it animalizes them, all back and no chest); also makes the head shoot forward and shortens the sight, all of which is injurious to the health and morals. Then, too, these games beget in children a slovenly habit, and a fancy for "chancing."

SIMPLE EXERCISES FOR HOME USE.

After sleeping in a well-aired room, rise promptly, yawn (gape) all you like; this is nature's own method of expanding and airing the throat. Next open the window a little more, and while slowly raising the arms—with closed mouth—fill the lungs to their full capacity with fresh air, and exhale slowly as the arms come down. Repeat this three or more times, having care that the chest is well to the front while the abdomen and hips are drawn back. Next, with a wet towel go briskly over the neck and chest and dry thoroughly before proceeding with the rest of your bath. This may be followed by a little club swinging or calisthenics; but have a care that the movements are steady (not by jerks). The Dio Lewis

quick movements are very injurious for, not only do they do irreparable injury to the nervous system but they develop unevenness in the muscles, sometimes to such an extent as to give one the appearance of being knotty and unsymmetrical. These quick movements can only be made by a dreadful waste of energy. So remember what you want is moderately slow and steady, but firm movements. Having always in mind that chest expansion, chest development is of first and greatest importance. Correct poise is the next, and should be taught at home, in the schools, in church and in the clubs. There are few things which distress me so much as the bad poise and ungainly walk. When you are out try to see how little space you can take up. Use a narrow base on the sidewalk. It is the intoxicated and the weak-headed who are expected to wobble all over the sidewalk, but one with a clear head and easy working joints, is expected to take a narrow line and not interfere with the other pedestrians in the street. Just before going to bed at night, with an escort, go out and take a moderately brisk walk in the fresh air in loose clothing, keeping the chest prominently to the front and breathe evenly.

I subjoin a rough outline for Physical Culture work:

I. Decompose or relax in order to get rid of the accumulated rigidity with which this nervous age is afflicted.

II. Expansion of the thoracic cavity for the vital organs, and to accommodate the increased lung capacity which is to follow.

III. Breathing—Mental, moral and physical. During these exercises great care must be observed regarding the poise, also the atmosphere.

IV. Muscles.—Such exercises as develop uniformly and symmetrically the muscular system

V. Recomposing.—Correct readjustment, not only of the body, but also of the mind, all the different poises, attitudes, gestures ; for,

VI. Expression and carriage.

VII. Walking.—How to stand, climb stairs, and walk without the backache and nervousness which accompany a lack of knowledge of the arterial and venous circulations, and their poises.*

THE SOCIAL DIVISION OF LABOR,

which is every day becoming more clearly defined, renders Physical Culture an almost absolute necessity with both sexes and in all walks of life. If we wish to preserve the typical human form from utter degeneracy, it behooves us to combine our efforts in establishing and popularizing a system of CULTURE that will bring under cultivation the unused members and muscles. Be it remembered, too, that the many centuries of active use to which our organism has been subjected has brought all parts into such close sympathetic relationship that the satisfactory discharge of one faculty's duty depends upon the uninterrupted functions of the others—one and all ; this being the case, we can not expect to feel well, be good-natured and beautiful, and in harmony with our interiors and exteriors, if one or more of our members become inert, or the respiratory or circulatory system deranged. With these various derangements we can expect naught else than that we shall be bilious, pimpled, shriveled and old looking before our time.

The incessant breaking down of old tissue and its uninterrupted elimination, together with a faultless

* See "LeFavre on Physical Culture" for further particulars.

nutritive system, are the most potent factors in beautifying and prolonging life.

The value then, we see, of physical culture—in its true sense—as a remedial agent, can not be overestimated.

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THE ART OF CONSERVING ENERGY

is very important in relation to our animal economy, since we know that 80 per cent of all the force we generate is wasted to no earthly purpose. A correct understanding of this culture will enable us to conserve energy with which to prolong life one-fourth, and often one-third or half, beyond its ordinary duration. But it must be understood that I do not claim this for physical culture in the common application,—very good, to be sure, but will not suffice for this purpose.* However, we may all save a good deal by being less fretful, and less anxious and active. We—so to speak—cross the bridge before we reach it.

Come let us make the body beautiful! Let us make of it a handsome and fit agent to handle and deal out graciously the sentiment of God's creative energy and soul-life within.

*The author will soon publish a book on Physical Culture with a chapter devoted to this subject.

Food.



ILK and farinaceous food form the staple up to the eighth year, and about the age of fourteen a girl or boy requires more food than an adult. When growth and tissue changes are the greatest, food must be good and abundant. Delicate persons who eat little, require food of a better flavor and quality than does one of hearty appetite and hardy constitution. Food should be more oily for cold climate than for warm.

Feeding by hand or bottle so often fails because of too frequent feeding, and sour bottles. Three bottles are none too many to have, so that while using one, a second may be sweetening in water containing lime, soda, ammonia or other safe cleansing agent ; while a third is airing in the sun, ready for use ; and you want as many tubes and nipples as bottles, that they may undergo the same cleansing process as the bottles.

From a natural desire to strengthen the child, the mother is disposed to give the food too strong, to over feed, or feed too frequently. If the infant is allowed to eat fast, it not only gets too much, but it also fails to excite to action the salivary glands, which is so very essential to digestion. The fact that the infant dislikes to be idle, should not lead you into the error of too frequently feeding it. The common practice of soothing

children by giving them cake or sweetmeats, is not less pernicious to health than injurious to moral welfare. The stomach, like other organs, requires a period of repose to regain its tone after being engaged in digestion, and if the child be allowed to eat at its own will and pleasure, indigestion will assuredly follow, and lead to general disorder of health.

BOILING THE MILK.

Some physicians say that owing to the frequency with which milk is contaminated with germs of typhoid fever, tuberculosis, and microbes of other maladies, it is safer to boil it. And I will add that it is still safer to use a good trusty brand of condensed milk, for I've seen it tested, and never saw healthier babies than under this regimen. While babies were dying all about, these condensed-milk babies fought through bravely. Why? Because, as we know, that milk is easily contaminated; indeed, I know of nothing that so readily takes up and carries disease as milk. So innocent and nourishing when pure, yet when contaminated by disease, becomes an active agent, carrying destruction and death to the unsuspecting. Even the mother's milk, in her anxious hours, poisons the infant; it becomes a ready vehicle for the transmission of her physical and mental conditions to the child. And, as for myself, I should prefer good condensed milk to a wet nurse, whose health and character were at all questionable. The heated process to which milk is subjected in condensing purifies it and destroys any germs of disease it may contain. To be sure, care must be exercised not to use it too rich; add sufficient water to render it digestible.

I wish we could arrange to cultivate the South American Cow-Tree, which yields a fine vegetable milk that is always safe.

After the appearance of teeth, a little barley gruel or arrowroot may be added to the milk, and for flatulency or gripes, a little toast water, made from well toasted bread may be added to the milk.

In the change of diet and of weaning—not because it is the sixth or seventh month—but by the conditions of the child ; for “it is the condition of the organism, and not the mere lapse of a certain number of months which ought to determine the change of diet and period of weaning.” About the time the front teeth appear, milk thickened with barley gruel or arrowroot, may be given twice a day, and the intervals between suckling gradually lengthened. However, no obstinate adherence to routine should be allowed to interfere with the welfare of the infant. When the bowels are confined, barley gruel will be better than anything else. When they are too open, boiled milk with arrowroot will be preferable.

WEANING should take place—all things in ordinarily favorable conditions—about the ninth or tenth month when the development of teeth show that a change of food is proper. If weaning can be brought about in clear weather when the child can be much out, its attention will be diverted and the air, at the same time, will act as a tonic and “soothe the nervous irritability.”

One of the chief sources of danger at the time of weaning is the tendency of the mother or nurse to consider every cry of the child as a sign of hunger which she must hasten at once to satisfy.

Allowing children to eat at all hours, and to make of the stomach a receptacle for nick-nacks that have but little food value is injurious to health and morals in that the blood is kept down in the stomach constantly and actively engaged in the process of digestion, thereby developing abnormally the lower instincts ; and when the blood is

thus kept busy, you can expect naught else than that the intellect will be stunted for lack of the attention and nourishment it should be permitted to have. Regularity in eating is therefore essential to the development of the mental and moral as well as physical.

One writer says that we should go about with food in our pockets and eat whenever hunger overtakes us ; citing the custom of cattle as practical illustration of his theory. Indeed this is a primitive idea to thrust upon people with minds. He probably has not "evolved" beyond creaturehood himself.

Henry Thompson says that more die from overeating than undereating. This is not true of children, however ; they never die from overeating, because, with their rapid growth and active exercise, there is an immense change of tissue going on—an amount of broken-down, being thrown off and at the same time, consequent of their rapid growth, an amount taken on exceeding that of the adult, who has attained growth and only takes on enough to replace what breaks down ; so for this reason it is better to feed a child or growing person too much than not enough. If it is fed a little too much nature has provided an escape for the over amount ; but has provided only hunger as a signal for more material with which to build up.

What often seems like gluttony in children is occasioned by the fact that that with which they are fed is not the right kind of food,—it is not what Nature demands, and has not in it the elements with which to build the bone, blood, muscle, etc., etc., that go to make up the body ; and there is a restless yearning of the spirit within, for material with which to enlarge and perfect its earthly habitation that its own progress may go on. I do wish I could in some way emphasize the imperative

need of parents and guardians taking this subject of food home to their hearts and let it weigh heavy on their minds, nor take rest until they have studied into the CHEMISTRY of FOOD, and applied its moral teachings in the building up of the dear little bodies upon whose clean and symmetrical growth the soul so much depends for normal expansion, and for which we shall surely be responsible ; from this we shall find no escape.

In this day of enlightenment with plenty of literature on the subject of diet, it bespeaks us to be very negligent, or else of a very low trend of mind, to pedicure our feet, wear silk stockings, and often even doubt that the carpet we are selecting is really good enough for us to walk on, and yet show such utter disregard for the stomach,—that internal machine upon whose systematic working depends the successful development of our entire body ; add to this the fact that upon the elements contained in the food taken into the system, depends the development and the establishment of the character that is being molded by inherited and exterior forces ; these facts alone should inspire us to establish, on a firm basis, a system of food supply commensurate with the demand necessary to produce an organism fit for a higher plane than that which we have so long been content to occupy.

Playfare, of London, says,—2.5 oz. of nitrogenous food is sufficient for idlers, but the active need 2.5 oz. of nitrogenous and 10 oz. of carbonaceous food. Thus we see the importance of selecting food for the child and youth, with a view to fitness, and then be generous of it.

The infant may be fed twice at night, and at first, at intervals of two hours during the day. The child has not the capacity for the amount of food, at a time, of an adult, while in reality, if it runs a great deal, it stands in need of nearly as much food as the adult, and there-

fore should be better fed at meal-time than it usually is and besides have a lunch between meals ; for this I recommend apples and graham or oat-meal crackers. Making five meals a day for a growing child up to fourteen years ; two light meals and one hearty one for the adult, and two meals for old persons.

HOW TO HEIGHTEN AND SHORTEN THE CHILDREN.

Our discoveries of the properties of food value to be found in the different foods makes it now possible for short persons to have tall children, if they so wish, even though the ancestors may have been short and, likewise, for persons too tall to shorten their children. This remedy may be resorted to any time before the child is nine ; but to realize satisfactory results the parents—especially the mother—should begin before the child's birth, by eating foods — if to heighten the child — that contain abundance of lime ; and for shortening, such as are devoid of limy properties. If she will, while nursing the child at the breast, continue this selection of such foods as will tend to produce the desired results, whatever these may be, she will be well rewarded, **FOR THE BODY GROWS UPON WHAT IT IS FED, AND WILL SHOW FORTH THE PROPERTIES OF ITS MAKE-UP WITH WONDERFUL TRUTHFULNESS.**

The fontanelle, if closed at fourteen months and two weeks, and the child well developed, will usually have about fourteen teeth, and the child will have been able to walk fairly well several weeks. While with a child having the fontanelle open months later, we generally find few teeth and, in proportion, less ability to walk, as its system

lacks bone material. In such a case I recommend the same as for heightening the stature, *i. e.*, such foods as contain *phosphates of magnesia*, *phosphates of lime*, and *carbonate of lime*. Some say we get this lime mostly from the water we drink ; such as settles at bottom of tea-kettle is in the water we drink. Water is very important in our animal economy, but I somehow doubt our ability to appropriate properties so far-fetched (from the mineral kingdom). I do not dispute that the mineral salts act upon the food while in the stomach, nor that it enters the circulation, for it does both. But only to distress, as the human body can not appropriate it, and feels at variance with such foreign properties, and hence becomes overtaxed in its efforts to expel them from the system.

You may say, why is it then that persons so rapidly improve when they go to mineral springs? Because there they partake of the vegetation which abounds in that soil ; then they are out in the fresh air more than when at home ; moreover the system gets a thorough flushing, which it seldom, if ever, gets at home, which we may liken unto going away to watering places to do our internal house-cleaning.

So we see that in the natural evolutionary order of things, we can not appropriate a mineral direct without its having first entered into the vegetable kingdom, reaching us by gradual, successive steps.

We might send the Bushmen* any amount of our hard water for drink, and they would never develop the beautiful osseous frame of the Marylanders, or the Tennesseans, or Kentuckians ; nor the massive bony structure of the †Patagonian with his clumsy bird, the Ostrich.

*Wild tribes of the Cape of Good Hope. Smallest people.

†Patagonian the largest human being, and ostrich largest fowl.

I have no idea that the Patagonian and ostrich drink any more water than others, but they get their big bone from living in a limy district where vegetation absorbs lime and transfers it to them, as is the case in the limestone regions of America.

From the foregoing we see the folly of depending upon any mineral until it has first entered the vegetable kingdom. Nor do I advise relying upon what you can get in flesh food (meat), for here it has already been appropriated to such an extent that it has lost its value. And right here we are reminded that weak and broken-down brains would be less frequent if we would, instead of seeking our nutriment from our own kingdom (the animal), or going to the extreme search for a remedial agent in the mineral kingdom, which is unorganized and again too remote from our own, and at variance with Nature's course; rather keep in the gently flowing current of Nature's forces, allowing the vegetable kingdom to reorganize its best life elements through man. This is according to the natural evolving energy of the all-creative life force of the universe.

But do we avail ourselves of the opportunity at hand, and call to our aid the finest, most nutritious, and highest properties our friendly vegetation contains, and which have so well prepared themselves to ascend and co-operate with us in carrying the organized life force to higher stages? No; usually people eschew the most helpful foods and remedial agents. Craving startling and abnormal sensations, rather than courting Nature's rhythmic melody. Their depraved tastes have led them to want something that burns and smarts, that tastes bitter and is nasty, until their sensibilities are getting so blunted that they are positively wreckless in this department of life, thereby laying themselves liable to

retard their mental progress. Cereals, the greatest brain foods, are to their perverted tastes insipid, and they turn from a friendly dish of this to a plate of meat swimming in blood (ugh!), and now they think they are happy ; but see! one after another of these flesh-eaters loses his brain power. With this diet he may keep up his animal strength, but if he wants to evolve mind power he must go to the vegetable kingdom for it. Seek for it among fruits and cereals. For adults as well as children I advise a generous use of foods made of whole wheat, whole oats, and beans ; these can be rendered suitable to a child's digestion by boiling slowly and THOROUGHLY, and pouring liquid and all through a coarse sieve, again place it on the stove in a porcelain dish or kettle with enough water to give it the consistency of a gruel. When thoroughly cooked add a very little salt (not that we need salt, but that the long-established habit must be put away gradually), it is then ready to use. Any of the grains or vegetables may be prepared in same way and given the child in small spoonfuls along with its milk (both should be warm).

Under no consideration should fine white wheat bread be given to children. It is bad enough for the many grown people to subject their stomachs to the trying task of digesting it, without inflicting upon the children this baneful custom, which a dog can endure only a few weeks. The most nutritive part of the grain is that which lies directly against the shell and is found in whole wheat and whole oat-flour. These same properties are also found in meat because the animal gets them from the vegetation ; but the value is greatly lessened by the animal's use, and deteriorated by diseases which all animals have. At Cambridge we had a class in dissection and were watching the markets for material with which to

work, when a flock of Tennessee lambs arrived. And in the course of a few days "choice Tennessee lamb" was largely advertised, and the ready purchasers were enthusiastic in praise of the savory meat. Meantime we made daily visits to the markets examining said lambs and selecting lungs and other portions for dissection and study. These lambs having come from a mild state into the consumptive state (Mass.) had—as we found by examination—all, without exception, contracted pneumonia. While my boarding-house associates appropriated the pneumonic lamb with relish, I smiled serenely without and chuckled in my vegetarian sleeve as I innocently regaled myself on hygienic diet. Our able lecturer said she did not find one healthy animal in a hundred.

If people eat flesh when they know this, it shows they prefer nasty food to clean; it shows they are anxious to decay; for if they are building up their body with diseased flesh what are they but a walking mass of corruption.

I here introduce a letter I had from Mrs. Chandler, who is well known throughout America as President of Moral Educational societies, and writer on Moral topics:

THE FOOD FOR CHILDREN.

DEAR MRS. LE FAVRE:—The Vegetarian Society has undertaken a work calculated to promote health physically and morally. Indeed, the relation of physical and moral hygiene is very intimate. It has seemed to me strange that habit should override observation and stand in the way of natural evolution, for it has long been my opinion that if only the natural inclinations of children in food were allowed to govern their diet, instead of the customary dishes that include flesh, fish, and fowl, it would soon be found that vegetarianism is the tendency of the human appetite. When not misdirected, children almost invariably are fond of fruit

and vegetables, sometimes they crave meat but oftener they are overborne by the influence of their elders to use it.

Meat was never palatable to me as a child, and I have never eaten it much. It has been ordered by physicians to "build me up" when in a state of feebleness or nervous prostration. It never "built," and invariably produced feverishness, and aggravated insomnia, and at last I clearly proved that eating beef caused hemorrhoids. The London *Lancet* once made a statement that was precisely in accord with my experience as to the use of meat. This medical authority claimed the truth, that meat is not strengthening but stimulating. That persons of high nervous temperament or of sedentary habits are not benefited by the use of meat, that it produces nervous excitability, and a feverish condition that disturbs unfavorably the brain and nerve system.

I wish, now that fruit is comparatively cheap and plentiful, the dear children could be left to enjoy it, and to find in the many nice preparations of cereals, the nourishment their growing bodies need, untainted with the tissues of dead animals. We should soon have a generation who would find no difficulty in abstaining from alcoholic stimulants, in my opinion, if we could eliminate animal food, and educate the sense of taste after the Kindergarten method.

I have passed threescore years and was never since my birth in so good health as now. Not only do I abstain from meat, it has become simply disgusting to me, and I find in the cereals and fruit, which constitute the larger part of my diet, a strength that was never experienced from the use of meat.

LUCINDA B. CHANDLER.

The oils found in flesh food (meats) can, very greatly to the child's interest, be supplied by the use of nuts, fruit and vegetable oils, after the child is old enough to require more oil than it gets in the milk. Corn contains a very useful oil, and is so infinitely superior to hog lard,—which is the corn oil later on having gone through the beastly swine process on its way to satisfy the perverted taste man has cultivated—and, indeed, superior to any animal fat. Olive oil, cotton-seed oil and nut oils do admirably serve the purposes for which lard is commonly used. And when people refuse to use animal fats and

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foods, other vegetable oils and cereal preparations will come to the front. For scientific men and millers are keenly alive to the demands of the public. A very dainty butter is now made from the cocoanut milk.

MENU FOR ONE DAY.

BREAKFAST.

Oranges.

Cereal coffee with cream and sugar.

Cerealine, with cream and sugar.

Eggs on toast. Salt and pepper.

Whole wheat cakes. Maple syrup.

LUNCHEON.

Apple tea. Graham gems and butter.

French peas. Russian salad.

Strawberries and cake.

Milk.

Nuts and olives.

DINNER.

Bean soup. Salad.

Macaronied tomatoes.

Corn-bread.

Fried bananas. Cauliflower.

Crab-apple jelly. Nut-layer cake.

Basket of fruits.

Quince tea. Kumyss.

The table should be made to look as pretty as possible, and when flowers are not to be had, a massive cluster of golden grain may be tied with pale green or yellow satin ribbon about two inches wide and put in a trans-

parent vase or celery glass, or laid on a fancy wire rack, or on a rustic or scroll-sawed rack made for this purpose. When flowers are used they should be, as regards color, in harmony with the predominating color of the table and the light of the room. The basket of fruit may be made a pretty feature by its being fanciful in shape, well filled with all kinds of fruit and may be passed around by the maid. If a separate course is made of the fruit, it may be brought in on an immense platter or a tray and served from the head of the table, each one being in turn asked his choice of fruit, three kinds being permissible.

As vegetarians do not have the meals of two days in succession alike, it is not necessary to have so great a variety at one meal; for example, the meat-eaters have meat, potatoes, coffee and fine bread at least once a day the year round. As for myself I do not take any of these four items, and if I did I would not think it wise to use them to such an extent, as they would enter too largely into the construction of the body. I am a vegetarian, but am one who feels she has outgrown the need of going under the ground for her food. A newspaper man who interviewed me, said, "How do you keep up and look so well? You don't eat flesh, fish, or fowl; you don't eat roots, nor drink tea and coffee." He did not realize that I had anything left me but cabbage and apples, until I handed him a list of foods and invited him to take a stroll down on South Water street—the greatest market in the world—a whole street given up to foods. He was convinced that it was possible to be a vegetarian and live on the fat of the land, and that, too, without going under the ground.

The world has produced only one artist who could put any kind of sentiment into potato-digging, and even Millet had recourse to a higher sentiment before he

could invoke the muses of the brush to transfer the scenes to the canvas, with anything but a groveling attitude. "The Angelus" does not hold us spell-bound by its artistic potato-digging, 'tis not that at all. It is the devotional sentiment that creeps over us, until we are so saturated that we forget who and where we are. But I have digressed. Now to return to the matter of variety. As I approve of a great variety of food, but not all to be put into the stomach at once, I have only a small variety at a meal but change every meal. In this way the system gets the variety without taxing the stomach with the laborious work of digesting a conglomerated mixture.

DIGESTIVE FLUIDS.

Two-thirds the amount of food we usually take would produce better results than we now have if we would select such as contains nutritive properties, and then masticate it well. Remember that the beneficial results of eating depend upon assimilation, and assimilation depends upon,—first the saliva secreted from the salivary glands by the action of mastication ; second, gastric juice is secreted from within the stomach ; then third, the bile from the liver, and the pancreatic juice from the pancreas combine and act upon the food after it leaves the stomach. The bile emulsifies the fat and the pancreatic juice is alkaline and acts upon the starchy food.

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The bulk of the civilized world seems to be living to eat, instead of simply eating to live and improve the bodily instrument, through which real life expresses itself.

GOOD CHEER, NOT MEAL, MAKES THE FEAST.

The leading medical men and women say we must above all put away care, anxiety, and disagreeable thought during meals, and give ourselves over to the enjoyment of our food ; that this will aid digestion and assimilation, and help to furnish vitality.

Now if this peaceful enjoinder is essential in the case of adults, is it not much more so in childhood when the functions of the digestive organs are yet scarcely established? And still we all know it a common every-day matter to see a child compelled to take its food between slaps and tears. To say that this is UNHYGIENIC and CRUEL, is putting it mildly. And I am amazed—not at the many who die—at the number that survive. I will not say *live*, for it is scarcely living to come into this life-form only half put together and then subjected to treatment which we grown people would resent, as not only discourteous, but brutal. Have these little darlings no rights that we need respect?



Stimulants.



TEA, Coffee, Alcohol and Tobacco—these act as brakes ; they preserve in the body the old worn out particles. And when you cease to break down and carry off old tissue or bodily material, you clog the system and cease to build up new, *i. e.*, according to the old saying you do not change your body in every seven years. A fat body is the result of an accumulation of waste matter and tissue that should have been eliminated from the system. Fat is not normal. Nor is a wrinkled body normal, here the tissues may have been dried or puckered up by these stimulants, and the eliminating and supplying channels impaired and obstructed.*

You will agree with me that in aiming for complete and perfect offspring, we must educate ourselves up to a high standard of excellence physically as well as mentally and morally. Again, you will agree with me that in dealing with the vegetable and lower animal kingdoms, we exercise great care to select the healthiest, most symmetrical, and in every way most desirable as seed, as reproducers ; and our painstaking does not here end, we are ever watchful that the environments be the very best we can provide. And now in the name of common sense and decency, why not give our offspring an equal chance

See this author's book on " Food and its Relations to Beauty."

with our vegetable and lower animal? Will it not "pay"? It is conceded by all that it "pays" to exercise much forethought and outlay much skill in the cultivation of these lower tenants of the earth; for the benefits by the painstaking is too evident to be questioned. It enhances their value to us in a financial sense—"Aye, there is the rub!" Selfishness or financial gain is the incentive for our toil, and by it are we stimulated, each one ambitious chiefly to achieve a financial standard that shall surprise or awe our friends; or to own a pet plant or animal so highly organized as to make the neighbors green with envy; until it has become an old story. And, for a change, what could be the objection to enhancing the value of the human race? Wherever there have been human slaves, the increased money value as the result of such a course of cultivation has inspired nearly the same interest as has been received by the lower animal and vegetable at the hands of man. Man's greatest crime at the present time is CRUELTY TO POSTERITY AND TO WOMAN.

Somehow, man has the idea that he owes nothing to posterity; which is a direct contradiction to the scientific wisdom he so generously lavishes upon the lower organized life-forms, where his sole work is to advance the interests of posterity, all he can do to advance the interests of the *prospective crop* he does without a murmur; in truth, his heart is joyful in anticipation. But what can be the objection to enhancing the worth of the human race, by way of varying the monotony? I say it will "pay," in the balancing up of universal accounts, to be found casting our energies in the progressive side of the scale, rather than with those on the side retarding Nature's evolving force.

PATENT MEDICINES figure most conspicuously

of all the causes of habitual drunkenness ; nor does the pernicious nostrum stop its venomous work here ; for do not innumerable cases of opium habit, arsenic, morphine, tobacco and such, stare us in the face daily ? Add to these, which play destruction on morals, coffee and tea, attired a little less *décolleté* to be sure, and therefore given audience by society too circumspect to countenance the other ; but nevertheless they are venomous breeders of restlessness and discontent that daily make MOTHERHOOD AND MARRIAGE A FAILURE.

Of the obnoxious effects of alcoholic drinks, tea, coffee, and tobacco, you can best judge by leaving them off for a month and you will have your eyes opened and agree with me that they are good fertilizers with which to grow disease and immorality in their various forms and stages. Tea and coffee have a far more baneful effect on woman than is generally supposed by a casual observer. If the husband is not made to suffer by the woman's nervous, excitable, irritable, fault-finding state of mind and conduct, the little darlings are.

If you could see the condition of some of the tea pickers and the process through which this curled leaf goes before it gets to you, you'd turn from it in disgust, —and yet it does seem upon reflection, as I bethink me, that mankind often does not like a food or drink until it has been nastified in some way. Dear Mothers, for sake of the child's present and everlasting good, let me beseech of you to avoid these drinks as you would poison labeled with cross-bones and skull. Not only do they slowly poison, but they stimulate and generate a high pressure of activity that is unnatural and there must be a reaction which will appear in the garb of premature death ; or if the child possesses adaptability it may live

on nervously, or even with apparently good health ; but will *surely* be cut short of old age.

The *Pall Mall Gazette* states that a woman living in Russia, always a strict teetotaler, recently celebrated her one hundred and fortieth birthday. Those who desire long life should emulate her abstemious example

The cranky, fault-finding, wrinkled and nervous old people we meet every day of our lives, should be a potent example to parents who are solicitous for the welfare of their children. At the final day our children will be asked, you were given an amount of life force,—what have you done with it? Shall they have to say that they wasted most of it in irritability? Are we desirous of standing responsible for such an answer?

Persons who use these debasing articles are placing evil environments about the coming generation ; for, out of intemperance and discontent in parents grow a multitude of sins that are registered on the incoming generation, and they again transmit them to their posterity. Evidence adduced from every-day experience goes to show that we must have recourse to purer environment before we can hope to place humanity in the ascendancy ; and this can only be accomplished by a vigorous enforcement of temperance ; and the shortest road thereto is the smiling path of a vegetarian diet. With the use of animal food (fish, fowl, and flesh,) comes a savage craving for intemperate or stimulant drinks and narcotics. The shortest and smoothest road to temperance in these, as also in sexual intemperance, is to leave off eating meat. Let us do the best we can for the children that have already come, and arrange everything in good order for those that shall come. Begin by preparing the fathers and mothers while they are yet children, especially the mother, as she is the child's closest environment. Let

her be temperate in all things, and she will be sweet tempered and orderly. She will have love in her heart and forethought for the duties that accompany the marriage. She should try to have the co-operation of the husband, for he, too, should be pure and have noble aspirations.

It is a great error that on the first symptoms of any disease, "medicine is resorted to for its expulsion, while the cause is left to operate undisturbed." Any mother or nurse who makes frequent recourse to medicine is unfit to have care of children.

Frequently when the child cries, as with a colic, place it on its stomach—on the bed or your lap—heat a piece of flannel or the palm of your hand quite warm and place it on its bowels next to skin. Hot applications will usually effect a speedy relief for all such annoyances, especially if turned on the bowels, and with the head lower than the thighs; this answers as well for older ones, who may drink a quantity of hot water as a supplement.

UNDER NO CONDITION GIVE THE BABE SOOTHING SYRUPS, THEY ARE INJURIOUS TO THE BRAIN. They also—with other patent medicines - create a desire for liquor.



Strength.



EXPERIENCE teaches that a healthy growing boy may spend six hours of force daily on his studies, and leave sufficient margin for physical growth. A girl can not spend more than four, or, in occasional instances five hours of daily force in study, and leave sufficient margin for general physical growth that she must make in common with the boy, and also for her own development."

To grow and develop rapidly, during the period from twelve to twenty years of age, is the nature of the girl. But the vital energies pertaining to the body, and generated in the organism, by which this growth and development are effected, are absolutely limited, says Dr. O. B. Moss (So it is with the restrictions we put upon her.) Nor can the same forces be employed at the same time for two distinct ends. If only growth of body is sought, we shall have deficient mental development; if only development of the mind is provided for, the result is a defective body. There is no escape from these laws.

Nature responds to the demands made upon her to, the best of her possibilities, even though she thereby dwarfs her noblest organs and disregards her highest functions. And, moreover, it is only when an equal distribution of the vital energies is made that we see the highest results—perfect womanhood. Nature's inexorable law of compensation diminishes her working forces to-morrow if overdrawn to-day; and at no time of life does

this manifest itself so unmistakably as during the girl's developing years, from twelve to twenty.

A great deal is said against the present method of school education, and not without good cause—especially are the moral, manual, and sanitary branches neglected for nonsensical studies that only waste the energy. But is it not more true that the lack of reserve force is due more to neglect at home than overwork at school? Mothers look into this. I have given this subject much thought and investigation, and find that the girls, after sleeping in well-ventilated rooms, with five to ten minutes given up to calisthenics and deep breathing before an open window in a loose gown before breakfast, a good wholesome diet of plenty of whole oat and wheat food (no meat, as that develops too rapidly certain parts of the organism that can to advantage be left till after school days), vegetables, fruits, and nuts; milk, fruit and berry drinks (no tea and coffee), acquire more strength and jolly good nature thereby, than could possibly be gained by any amount of school reform. Mothers, try it on your girls. Girls, try it for yourselves a month, which will mean a permanent adoption of it. And you will be glad to have made the acquaintance of the MOTHER'S HELP AND CHILD'S FRIEND.

We remember Prof. Huxley estimates endurance as one of the highest attainments. Physical endurance, remember, not short spurts of strength, but endurance. How are we to acquire and attain this? Not by meat diet, for that only irritates and stimulates to immediate action and leaves exhausted vitality.

Investigation and experience show that more strength of body, muscle, nerve, and brain can be gotten from what is called a vegetarian diet than from meat. The natural food for mankind is that which is free from dis-

ease and clean, that which is pleasing to the unperverted eye. This food harmonizes with the internal machinery of man. In partaking of it there is no death-shock vibrating through the system, no disturbing elements. Vegetarian food being the natural diet of the human being, it is at once appropriated, and on this the circulatory system keeps steadily at work building blood, bone, and muscular tissue. There are no fluctuating disturbances as when flesh food is taken, and therefore the growth is steady, and reliable, and the strength will be enduring.

The muscles and animal tissues generally are composed of *oxygen*, *hydrogen*, *carbon* and *nitrogen*. To supply their growth and waste, therefore, substances containing all these elements are required. Starch, sugar and fat can not nourish the muscles, they are deficient in the important element *Nitrogen*. It is a remarkable fact that all these principles, wherever found, and whether of animal or vegetable nature, are almost identical in their ultimate chemical composition. Thus the *gluten* of wheat, the *legumin* of peas, the *fibrine* of muscles, the *casein* of milk, and the *albumen* of eggs contain very nearly the same proportions of *oxygen*, *hydrogen*, *carbon*, and *nitrogen*.

	Carbon.	Hydrogen.	Nitrogen.	Oxygen.
Animal Fibrine contains	52.5	7.00	16.5	24.00
Albumen (white of egg) contains . .	53.23	7.01	16.41	23.35
Vegetable Albumen contains	53.14	7.11	15.65	25.50
Casein of cow's milk "	53.50	7.05	15.77	23.08
Vegetable Casein "	53.46	7.13	16.04	23.37

Albumen }
 Gluten } For repairing muscular waste.
 Fibrine }

Water, Air, Sunshine.



WATER enters so largely and importantly into the composition of the body as to merit more consideration than is our wont usually to give it. I can most concisely express myself by quoting M. S. Holbrook, M. D.: "Water is a liquid food. It contains a part of every tissue, in a free, loose state, and a part of it in a very intimate union with the tissues, so that it can not be driven off by evaporation. When water is taken into the system it assists in building up the organs and repairing them when worn out."

WATER IS THE NATURAL BEVERAGE OF MAN. About eighty-seven per cent of our body is water. It wastes with every breath and motion, and this waste must be restored by a fresh supply. It softens and holds in solution the solid parts of our food so that it will flow into the veins and arteries. It maintains a proper bulk to both blood and tissues, rendering them mobile and soft instead of hard and dry. It holds in solution the waste matter of the body, and transports it out of the system.

It takes up the waste heat of the body and carries it away. It slacks our thirst, and cools the blood in warm weather.

It may be the vehicle, taken hot, of carrying heat into the circulation after exposure to cold and damp.

AMOUNT OF WATER REQUIRED FOR MAN AND WOMAN.

An adult requires daily from three to six pints of water for nutrition. Not far from one-third of this is contained in our food, and if much food is used, the amount required for drink is less. Women drink less than men, and children more in proportion to their bulk. During hot weather and when the exercise is very severe an additional supply is required."

WORTH REMEMBERING.

A drink of water for baby. And how seldom the mother and nurse think of it. It would indeed be difficult to estimate the amount of suffering imposed on babies through neglect of giving them water when they are thirsty. Milk is to them as food is to us, so they need water when they are thirsty.

Whenever anything ails you invoke the aid of water. When taken in large quantity it flushes the system and frees it of waste matter and poison. When taken hot it will give speedy relief to colic and most other disorders of the stomach and bowels, and indeed of adjacent and remote parts of the body. Flannel cloths wrung out of hot water and applied to the surface will scatter and absorb most any physical affliction.

When an insufficiency of water is taken, a person is more apt to get wrinkled, because the tissues are not held in a free, loose state. If old people would depend upon water, instead of tea and coffee for drink, they would not be so dried up and wrinkled. Pure rain water or distilled water is better to drink and wash hands and face

with than hard water, such as contain organic matter, or as contains inorganic salts.

Sandstone districts are usually co-existent with soft water ; and limestone with hard water.

A half cupful of oat-meal may be put into the wash-pitcher of water for softening it, when no other means are available.

BATHING.

An infant should be washed with warm water and a sponge, no soap unless it is for cleansing the scalp. A perfectly clean sponge and clean water must be used for the eyes, if not careful inflammation and even blindness may ensue.

Have the room warm and not light. Do not let any rays of light reach the eyes of the infant.

Use a thermometer, so as to be sure that the temperature of the bath is 98°. Rub, after the bath, with the hand. Under no consideration should the mother allow the child's daily bath to be neglected. The scalp and body will become diseased if not washed every day. An all-over sponge bath is healthy ; yes, necessary for adults and children alike. No fear of a cold need be entertained if the bath be habitual and the skin well dried by brisk rubbing. Do not allow the child to be exposed to the air while wet ; raise its head and trunk up in the tub, and dry quickly before exposing the abdomen and legs above the water ; for if the body be exposed to the air while wet, even if the room is warm, it is apt to take a cold. For children that are old enough, a brisk rubbing with the towel will create a healthy circulation, after which oil can be applied if one likes.

White castile soap is best for the bath when you can not get gluten soap.

Only bilious and thick-skinned persons should use a flesh brush. The bath mitten is usually most desirable after childhood is passed.

It is well to teach the child to enjoy its bath. The baby at the White House (President Harrison's grand-baby) is said to anticipate its daily bath with great pleasure, as a sort of a water frolic, and what is prettier than children frolicking in the water?

The bath, like everything else, does more good if made enjoyable. The daily bath is necessary in that respiration goes on through the skin, as well as the lungs. And if the waxy emanation is allowed to clog the pores, a very important respiratory avenue is closed. When we take into consideration the fact that the skin alone acts as a fourfold agent, viz.: Protective, vascular, excretory, and nervous, we readily see the importance of keeping it in a healthy condition. And when placed in a proper active condition, the mind is clear and the duties of the day can be pursued with a greater degree of ease.

AIR.

The fact of our lungs being located in so important a part of the vital system, and protected too, by the most beautiful and complex part of the osseous system, shows our imperative need of them. And the fact of their containing 600,000,000 air cells, proves conclusively that we constantly need a large quantity of air to sustain life and nourish us. Every breath we inhale should bring that life-giving, blood-purifying element, oxygen. And that every adult requires daily about 360 cubic feet of fresh air, which would be equal to about 2,000 gallons a day, or in pounds about 25. That we require in weight, three times as much air as of food and drink combined.

A PERSON MAY LIVE A LONG TIME WITHOUT FOOD IF HE KNOWS HOW TO BREATHE RIGHT; but AIR WE MUST HAVE. And if we will be normal—plenty of it.

Although life may not be destroyed suddenly by breathing an impure atmosphere, yet the vital energies are thereby slowly but surely impaired. Especially true is this with growing children and feeble persons.

AIR SPOILED BY BREATHING.

“In the process of breathing, the air loses about a third part of its oxygen—the life-giving principle—and receives in exchange carbonic acid gas, a gas that is not only incapable of supporting life, but actually destructive to it. Such is the change effected by the act of breathing. And if this process goes on in an ill-ventilated room, where several persons are gathered, the carbonic acid gas accumulates, usurps the place of the oxygen consumed, and so renders the air unfit for the renewal of life. All the functions of the body are tardily and imperfectly performed, the muscular tissues are enfeebled, the breathing becomes oppressed, the head aches, and in extreme cases, life is extinguished amidst suffering of the most distressing nature.” . Apertures near the ceiling in every house and every room, should be provided for the escape of carbonic acid gas and effluvia.*

AIRY SLEEPING ROOMS.

If proper means of ventilation was neglected in the construction of your houses, lose no time now in making

*The Auditorium at Chicago, which is probably the best ventilated structure on the globe, is provided with machines for aerifying the effluvia. This process is effectual in freeing the air of some 250 pounds of impurities daily. The air in all schools and public buildings should be subject to this healthy treatment.

provision for the uninterrupted removal of bad air. Especially the bedrooms which are usually so badly arranged, or small and "cluttered up" that long before morning dawns, "the whole apartment becomes highly injurious from the consumption of its oxygen, the formation of carbonic acid gas, and the exhalations from the lungs and relaxed skin. In an atmosphere thus loaded with effluvia, the sleep is heavy and unrefreshing, partaking more of the character of insensibility."

There are some diseases in which the cause of death is simply an accumulation of carbonic acid gas in the blood, which poisons slowly but surely the system, producing commonly at first headache; after which spring up various other ailments.

You will find that if you sleep with your face under cover, or face toward another person, or toward the wall, you will get up with a headache. This is because the same spoiled air you expel from your lungs, you at once receive again and the carbonic acid gas it contains enters the circulation and poisons the system, and a headache and bitter mouth are the first symptoms.

Gas, or any other light (save perhaps electric bulbs, and I do not know that they are an exception) in a room will so rapidly consume the health-sustaining properties as to appall one who understands the processes. This action of burning light and the consumption of oxygen by the lungs, we see, makes it absolutely necessary that an outlet for spoiled air be provided and an uninterrupted current of fresh air be admitted. Kerosene lamps which exhale that familiar odor, are as frequently the source of croup and diphtheria as other agents. This air-deteriorating, health-destroying light question, in my mind, determines the importance of reserving bedrooms for sleeping rooms only.

Some writers say "the body is a smoking mass of corruption," which is often true, though I think not quite so bad as that usually. The shadow we see on a wall in a strong sunlight, is the shadow of a vapor we exhale, which is always charged with impurity in a greater or lesser degree, depending upon the cleanliness of the person, internally and externally. If the alimentary canal performs its functions with natural regularity, then the other excretory organs will not be so heavily taxed, nor the effluvia be so dense and poisonous to ourselves and others who have to inhale it, making the lungs use over again this vitiated air.

"In certain states of body and weather the exhalations by the skin alone exceeds in weight the whole amount thrown out by the bowels and kidneys together—a fact which may convey some notion of importance to health. In the ordinary state the exhalation is invisible, and is thence named insensible perspiration. During active exercise or in hot weather, it appears in the form of sweat or perspiration. The lungs constitute another important channel of excretion. In humid still weather perspiration and pulmonary exhalation go on very imperfectly ; and when the air is very hot and dry, these processes go on too fast, producing feverish irritability and thirst, which, if continued for some time, are sure to be succeeded by disease. On every account, then, constant attention should be given to the temperature, the moisture, and the purity of the air by which the young are surrounded. For example, if we allow perspiration to be checked by exposure to cold and moist air, an effort will be made by some of the other excretory organs to get rid of the hurtful particles retained in the blood, and which ought to have been thrown out by the skin ; but even when the effort proves successful, it is always at the

risk of the over-activity thus induced terminating the disease. Hence the necessity of avoiding every cause likely to disturb the natural balance between the different excreting organs, and to throw the labor of one upon another which is not intended for it.''*

The Chinese attach so much importance to skin respiration, that they have no collar on their garments, and have their clothing so loose that ventilation may go on undisturbed.

For experiment put on a rubber rain coat, fasten it up tight all about you—especially at the neck, sit down in a close room a while and you will soon feel stuffy and a suffocating sensation, although your head is out. This goes to prove that you respire through the pores of the skin, which the waterproof in a degree prevents because it is air-tight. For this same reason I am decidedly opposed to quilts and comforters on the bed at night they are nearly air-tight, while blankets admit of ventilation. I have the same fault to find with starched shirt fronts, to corsets and corset covers and to starch in children's clothing.†

SUNSHINE.

Old and young should go out into the sunshine every day. And children afflicted with scrofula should spend several hours in the early morning sun, as it is better, more strengthening, than the afternoon sun.

I have observed in my travels about the world that people exposed most to the air and moderate rays of the sun are healthy, such as live in rudely constructed houses seen on the frontiers; while those abiding in cellars and deep narrow valleys, as do they of the Alps and in parts of Siberia, where the mountains, towering high above,

*Management of Infancy by Dr. Comb.

†See Chapter on Clothing.

exclude the rays of the sun, are afflicted with goiter and idiocy to an extent that makes me wish for a plethoric purse with which to rescue them from this dreadful slavery and place them in a wholesome atmosphere, which I am convinced effects a cure, by a case coming under my observation. A member of a family that had for generations been afflicted with goiter removed to a new country and engaged in out-of-door pursuits. He is now the grandfather of many happy, healthy children. Idiocy is in the same way wiped out of families who discover the Heavenly Father's great remedies, WATER, FRESH AIR, and SUNSHINE.

Light and air favor nutrition. Scrofula, idiocy, goiter, rickets, consumption and general ugliness are among the characteristics of the children of people who disregard the value of sunshine, air and water.

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MORAL SUNSHINE.

We all know there is such a thing, too, as moral sunshine, and that domestic happiness depends for its very existence upon its powerful influence. The moment we enter a sunny household we feel its genial warmth. Husband and wife pull together. The children like their lives, and every one in the household feels their happiness. So says "Manners Makyth the Man."

Mother and Babe.



AMONG the things that require attention during pregnancy may be mentioned breathing pure air; sleeping in a well-aired room on a bed not so soft as to induce relaxation; regular daily exercise in the open air; great attention to personal cleanliness, to dress, diet, and all ordinary conditions of health, are her paramount duties.

Oftentime the woman who will not deny herself the gratification of a single desire or appetite on her own account, would be the first and firmest in resisting temptation, if her reason were fully convinced that every transgression of the law of health deteriorates the quality of her blood, and diminishes the chances of health in her child.

Always begin the day by taking a breathing exercise before rising. Keep the chest well up all the time, so that you have the feeling of its being in an active state rather than passive. This induces the lungs to furnish the blood that tonic quality which is of inestimable value to the young life within.

A soft flannel bandage should be provided for the infant's warmth, and to prevent the bowels from protruding at the navel when crying or other effort.

The infant should be put to the breast eight or nine hours after birth.

When several hours after birth have elapsed without any action of the bowels, a few teaspoonfuls of tepid water and sugar or a very little castor oil may be given it.

When from the state of the mother it becomes necessary to supply other food to the new-born infant we should adhere as closely as possible to Nature, and give that kind of nutriment which most nearly resembles the mother's milk. It is surprising how readily the infant accommodates itself to the adoption of regular intervals of feeding. Establish this regularity at once and you will avoid much discomfort.

The infant may at first be fed at intervals of two hours ; and may be fed three times at night, later on only twice and after a few months but once at night.

New as the infant is to the surrounding world it shrinks from every strange sensation. Therefore we must remember that the child's cry is oftener a signal of distress than an indication of hunger, and we should at once ascertain and alleviate the cause of its discomforts.

The mother's diet, her physical and mental conditions will be carried to the child in her milk. She will readily see, upon being reminded, that she can greatly conduce to the welfare of the babe through her milk by a strict adherence to diet, cleanliness, air, exercise, early hours, reading high-class literature, entertaining only pure and happy thoughts, and so on. Quiet repose for the mother and infant during the intervals of nursing is beneficial to both.

I think it a very bad custom that allows a young mother to entertain callers before the infant is a fortnight old. And if the mother and child could both have abso-

lute immunity from exciting and disturbing influences during the entire first month, it would enable them to establish a firm basis of health that would hold them in good stead in after years. I am convinced that there is nothing gained by smartness at the start.

Providing the mother is free from any serious ailments, it is best for the new babe to lie close to her, as it thereby gets strength from her with which to sustain life. This you will find will the better enable it to resist the effects of the abuses to which custom subjects it—such as kissing, too much handling, noise, strong light, tight bandages and other uncomfortable clothing, dosing, over-feeding, etc., etc.

There is nothing by which we can so readily detect a lack of completeness in woman as through evidences of her not liking children. That the Law of Life may be worked out, womankind has an inborn fondness for babies. A quality so according to the law of Nature that it shows marked development in childhood's earliest consciousness. And a doll is the infant's first toy and its last toy.

A woman who does not think babies the loveliest things on earth is no account as a specimen of humanity. A woman who does not recognize childhood as the most essential state in the progress of human evolution, you may depend on it, has herself not yet evolved true womanhood.

That a model woman has no greater joy than infancy with its limpsy trustfulness, and childhood with its pretty, sweet winsomeness, furnishes her, is no mere accident, it was wisely arranged so by the Creator.

I have no greater temptation than to handle and caress an infant, and as for these cute ones who have gotten so they can spin along—why they actually make us feel

good all over, and are so pretty we wish we could put them on our best bonnet.

Nevertheless, I am aware that we must not allow these loving temptations to lead us into working them detriment by disturbing their needed repose during infancy, and drawing upon their vitality, which we surely do when we give vent to our affection in an undue amount of hugging and kissing.

These tender little creatures are not used to this world and they must be kept quiet if you want them to be symmetrical, well, and free from nervousness in after years.

During the first month or more the babe's time is divided up between sleeping and feeding. Indeed it should not be kept awake, but allowed to eat, sleep and grow. Digestion, nutrition, and growth demand this.

A healthy infant when not unduly excited will readily fall asleep at its usual time.

Dr. H. S. Tanner, who, from the spontaneity of his humane heart, has done much for children, and has made a study of their lives a part of his own, agrees with me on these points.

When ten or fourteen days old an infant may be taken out on fine days for fifteen to thirty minutes in the nurse's arms. This time may be gradually extended to several hours a day, having great care that the sun or strong light does not strike its eyes.

When taking the infant out for an airing do not carry it in a sitting posture during at least the first four or five months. At the end of this time it may be allowed to sit for a few minutes at a time, but not on so narrow a base as your arm. The neck is too frail to sustain the head, and it bobs over front or to the sides when impeded respiration is apt to occur and the neck be injured.

The best possible way to strengthen the child's neck and spine is to keep it much of the time on its front. You will find that in its effort to lift its head and look around it gets a splendid exercise for the neck and spine—an exercise that would be good for any of us, as it is the finest of all things for straightening the upper spine and neck.

About the sixth month baby's dress may be shortened, and then it will enjoy being down on a soft rug "on all fours" with a few toys exercising its limbs. And by crawling strengthen its bones and muscles, till by the time it should walk it will have developed strength. And if not allowed to stand too young it will have shapely strong legs, which is infinitely better than walking too soon at the cost of crooked legs. I say, above all do not encourage precociousness in children. This is a dangerous way of indulging your vanity. Our inherent smartness is of a poor quality, if we can find no other means for airing it, than through the forwardness of our babes. Infancy should be devoted to the accumulation of physical strength. A precocious child is like a house being built on the sand, looks very nice; but it can not hold out long. It is sure to tumble.

Do not entice the child to walk, leave it alone and it will learn of itself. If it does not walk until it is two years old it will be so much the more symmetrical. All artificial means of supporting and aiding the child are bad, perhaps the go-cart is the least so. The strap put under its arms compresses its chest; leading it by one hand will twist the spine and injure the delicate armpits. Also do not pick up the child by its arms, as is so common even from early infancy; this should be avoided, for in lifting the infant thus, the delicate skin is pulled up, which naturally tightens the skin over the sensitive abdomen

and causes a discomfort that is very distressing. For this reason, as well as others, an infant should under no condition be raised by its arms or sides. Put your hands under it, and do not allow it to assume an upright position at all. Keep it in a horizontal position—back down, front down, or sides down—until it is several months old; the reasons for this are many. As it is not in the nature of this little volume to go into physiological and anthropological detail, I will only mention two—viz.: (1) The spinal system is so soft and delicate that it can not sustain an upright position and must of necessity succumb under its own weight and that of the body and head to a bending action—being jointed—as does a string of beads. Well, by these repeated acts, the delicate spine becomes bent, and as the child grows and the spine hardens these curves are retained. (2) The intestinal system is extremely frail, and the upright posture of the body—by the natural law of gravitation—forces the delicate intestinal system down out of its natural place. Here I have mentioned but two of the many systems which depend upon the infant's lying position for the establishment of their regular and healthy function. And yet from these two alone spring innumerable ailments which, if they do not take away the child in infancy, will lead it a torturesome life all the way to the grave. So, come, dear mothers, let us utilize infancy to the purpose for which it was intended. That by this steady, undisturbed healthy growth at the start, it may have a physical foundation truly fit upon which to build the brain.

The Demands of Nature



SHOULD be religiously responded to. A regular habit is easily established, thereby avoiding the many serious results of waste matter retained only to poison the system. A great deal of food is taken that can not be assimilated. Usually, much is taken that is not food, *i. e.*, that has no food

value, no food properties, and must be eliminated before it has time to tax or poison the system.

Colds and many other ailments that become serious, might have been averted had the abdominal viscera been kept free to perform its functions. Hence, the necessity of regularity in order to maintain a uniform working of the human mechanism.

Eat an orange before breakfast when possible. Always take an abundance of fruits and cereals, plenty of water and exercise, especially twisting and bending exercises, and massage manipulation of the stomach and bowels, and an occasional warm water enema at night, just before retiring. Let this be your medicine and you will keep in a splendid condition, and your complexion improve in brilliancy and smoothness.

Health.



HEALTH is the normal or natural state of being.

When we inculcate into daily life Sanitary Science, hygiene, and a high order of dietetic science, we exhibit a degree of intelligence that is bound to result in a healthy, beautiful body, terminated by a pure, progressive spirit.

What is more discouraging, more depressing than an unhealthy body to look at? There is nothing that so disarms one. No one thing that so hinders the onward progress of the human family as sickness and its causes.

Health being one of the most desirable qualities we can possess, one is surprised that the secret of health and longevity are not made open facts to all, by investigation, education and custom.

Health would be the rule instead of exception, if the laws were kept. However, we may in a great measure overcome the enfeebling tendencies transmitted to us by our ancestors; but it requires constant thought and persistent effort. For to violate the laws of health, means the same as backsliding in religion, or an act of any misdemeanor, a repetition of the offense debases you. So a repetition of offenses to the body enfeebles it beyond

repair. It becomes unfit to hold the life, and separation—death—is the consequence.

“To guide the health of the people is the first duty of the statesman.”—*D'Israel*.

DEATHS AMONG CHILDREN.

Statistics show that one-fourth of the children born, die before the age of one year, and another fourth before the end of the fifth year. Inherited tendencies are not always the product of one generation, but mostly reach us after gathering force from countless ancestors. We receive from one parent one-fourth, a grandparent transmits to us one-sixteenth, and so on way back. From Mr. Galton, who ranks high among Anthropologists, I give the following: Out of 66 marriages in which one of the parents was a consumptive, they produced between them 413 children, of whom 70 were actually consumptive, and others so in various degrees.

Would it not be far better to have only half or even one-fourth the children we do, and have them sound in mind and body than to waste ourselves in populating the universe with weaklings, which is adding fuel to the fire that is consuming the purposes for which we came here? The *natural* human organism is vested with wonderful recuperative powers, and if our parents obey the laws and live ethically we will find that the human body, surrounded by anything like favorable or natural environs, and left alone—not ill treated, will not get out of order. And in the next place, if it has been misused, and become ill, it will soon be restored by being left to rest, with plenty of fresh air, water and wholesome food. So subtle is Nature's own restorer.

When God conceived the human creation, he im-

bued it with a healing power within, more potent than any of man's inventions.

How the human body protests against the modern bondage, and abuse to which it is subjected, and ardently it pleads to be natural and be kept well by the doctor within ; but we heed not the pleading voice, and so outraged Nature cries aloud, and her voice is photographed on the body in the form of disease ; now we have that to pet and nurse, and seem better satisfied than to have yielded to Nature's demands. Anthropology reveals the joint operations of soul and body. It is a key to life, and should be more studied by parents and young people.

The All-Wise creative Power has provided avenues by which we may attain to the higher stages ; and yet we select the thorny path wherein we become lacerated and defiled. If we would consolidate our best energies, generation after generation, and popularize the aim in view, thereby changing the current of thought into a purer, wholesome channel, we could for the future avert the avalanche that sweeps so destructively over us ; for consolidated tendencies of mind are bequeathed to the race as an avenue by which it may reach perfection.

GRUMBLING AND DISCONTENT

never tenant the same body, as do health and soundness of mind. These opposing elements are at such variance with each other, that the presence of the one couplet means the annihilation of the other. It shows on our part a lack of understanding of the human organism to expect such an unreasonable, such an unscientific expression as health in the person whose triune is at discord with the tune of Nature.

“ If you want to be miserable, think about yourself,

about what you want, what you like, what respect people ought to pay you, and what people think of you."

Thinking of self, grumbling, fault-finding, fear of being hurt by food, bath, exercise, air and all such like. Sick and negative thoughts and beliefs can not develop health and harmony. The best cure for this affliction is to pay off your doctor with many thanks for his kindness, then apparel yourself in a comfortable suit throughout, indeed, so comfortable that not one spot of you is pinched or suffers a friction to remind you of yourself. Next, start out early in the day, with your right foot first, determined to get mastery over yourself. Keep your mouth closed and determined, but at the same time fill your lungs through your nostrils time and again with fresh air, and as you go on breathe deeply, at the same time looking about for some poor unfortunate children in whose interest you can forget yourself, and in this way your soul will grow so big and strong as to banish old pain and hold the fort against would-be intruders of the discord family.

"Each one sees what he carries in his heart."—*Goethe*.



Natural Death.



NATURAL TRANSITION to the next life occurs so rarely that I can not refrain from dwelling upon it a little. Not more than one in a thousand dies naturally, if, indeed, that number. This startles you because you never gave the subject careful study and thought. In the first place it is difficult to estimate the deaths before and at birth, all of which are unnatural—the result of violation of Nature's laws. Then next, about one-third of all that are born alive, die before the fifth year; this is most emphatically unnatural. If it is natural and advantageous to the human creature to mature, then it must be that it is unnatural and a disadvantage to be robbed of the ripening years and experience of maturity and age.

You will say it is natural and right to sicken and die. I say it is decidedly wrong.

The transition from this into the next existence should be, can be, and is sometimes made without sickness and decay. And I will here cite the case of one of my grandmothers who was one of these fortunate ones. She lived in the country with a daughter, and found enjoyment and healthy activity among her grandchildren and the birds, chickens and flowers, way into a goodly old age; but finally realized that her well-numbered years would warrant her "passing on" (as she called it), although she

was not ill nor disabled. One morning she failed to make her usual prompt appearance at breakfast. And their thinking grandma's non-appearance only tardiness in dressing, due to the appearance of the infirmities, for which they had long looked in vain, one of the children went to offer her assistance, and to their surprise found the dear old lady had carefully arranged her toilet for a farewell appearance, and had laid herself out, leaving a peaceful expression on her face, had "passed on." Nothing unnatural at all. Simply, she did not resist Death when he came. The good old lady had an abhorrence of the annoyance to family and friends that usually accompanies sickness,—such as keeping watch at night, nursing, serving, and the many gross and petty demands ill people usually make upon family and friends, and which do so break in upon the regular workings of the home life. She rightly believed that if our time is monopolized by sickness and death, we shall have no opportunity and inclination for the more vital and important duty of a well-directed life work.

Came we here to be sick ; to devote ourselves to pain, decay and death ? Or do we come to inhabit a sound, healthy body, that we may devote our time to improvement, that through the experience here gained, we may become individualized, and in the next life have a recognizable entity ?

When sickness is commonly known as the result of a violation of God's natural laws, and as such, a disgrace, we shall have more NATURAL DEATHS.

Most of us have too little confidence in our surroundings and in the system the Divine Force has inaugurated, and, through Nature, works out with regularity and justice. To these facts we should open our understanding, and bring ourselves into harmonious relationship with

these laws, through the obedience of which alone we can get a grasp on life and retain it, in the sense for which it was intended. This body is too often a burden to us, instead of being as it was intended, a natural habiliment with which we are clothed and protected while our spirit is making its natural voyage. Nor do I think this experience should in the right ordering of things have to deal with misery and privation. God so created this earth that there would be plenty for all, if His reasonable dictates were followed. With man's willfully depraved interpretation of life, can aught else than poverty, ignorance, vice, disease and general ugliness result?

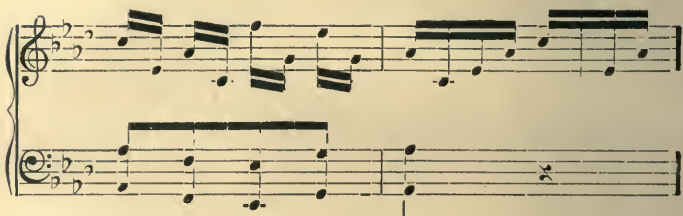
In that we are come into this life after it has been so demoralized, it is probably to our most lasting good, to endure with fortitude those misfortunes which we can not shake off. It is our duty, however, to avoid inharmony, save where we unavoidably encounter it in elevating ourselves and humanity; and even then we should re-attune ourselves as speedily as possible in compliance with the Divine ordering of things. And so continue while this existence offers any opportunity for progress. This achieved, or when there is no longer hope of progress, rather than to degenerate, "pass on." Instead of clinging to the old body let loose of it, and grasp on to Hope of Everlasting Salvation.

It is not reasonable to suppose that a painful, diseased, rickety body can in any way conduce to the interests of the spiritual life. Therefore the spirit had better be united to this life by a healthy body even at the last moment; and let the spirit make a willing surrender of the earthly habiliment. To resist the transition has in it no merit; while to know and obey the laws of a true life is a jeweled virtue.

A Lullaby. *

Words and Music by Mrs. ADA E. METCALFE.

Andante e Cantabile.



1. By - lo ba - by, by - lo - by; Ma - ma's dar - ling,
2. By - lo ba - by, by - lo - by; Ma - ma's bird - ie,



* Written expressly for this work.

A Lullaby. Concluded.

do not cry; Nes - tle close to ma-ma's breast;
cease to sigh; An - gels near thee guard and keep;

This system consists of three staves. The top staff is a single melodic line in G-flat major (three flats). The middle and bottom staves are a piano accompaniment, with the middle staff featuring a more active melody and the bottom staff providing harmonic support with sustained notes and chords.

By - lo, ba - by, take thy rest.
By - lo, ba - by, go to sleep.

This system also consists of three staves. The piano accompaniment in the bottom two staves is more rhythmic and active than in the first system, with the middle staff having a prominent melody and the bottom staff providing a steady harmonic foundation.

p Sleep, sleep, *p* ba - by, sleep, *ritard.* Ba - by, sleep, *pp* sleep.

This system consists of three staves. The piano accompaniment features a more complex texture with arpeggiated figures in the middle staff and sustained chords in the bottom staff. The system concludes with a final chord in the piano part.

Sleep.



HEALTHY baby devotes the greater portion of its first two months to sleep, after which it gradually decreases the amount to two hours in the forenoon and one hour in the afternoon. Children up to the age of five years should sleep at least a few minutes after the mid-day meal, and be in the habit of going to sleep for night as early as eight o'clock or before.

Up to the twelfth year a child needs ten to twelve hours of sleep. Up to the fifteenth young people should be given ten hours of sleep, and till the twentieth year nine hours. After that one finds out how much he or she requires, though as a rule six to eight hours are necessary.

Eight hours of peaceful sleep will prevent more nervous derangements in women* than any medicine can cure.

"During growth there must be ample sleep if the brain is to develop to its full extent. And the more nervous, excitable or precocious a child is, the more sleep should it get if its intellectual progress is not to come to a premature stand-still, or its life be cut short at an early age."

*If the sleeping-room is provided with abundance of fresh air.

If a child sleeps with an old person or a sickly one, it is being robbed of its vitality, while the old or sickly person gets the strength.

The infant should be laid to sleep on its stomach, with its face turned to one side to allow of free breathing, and its position changed during sleep. In truth it is well to keep infants on their stomach much more than is customary. Avoid the pillow except when lying on the side.

Much is said about infants getting used to noise when they are asleep. They may get accustomed to noise ; nevertheless it has been proved that noise to a sleeping infant is decidedly injurious. Nervous troubles and brain diseases that are attributed to other causes frequently have their origin in the babies' disturbed sleep. It is a mistake to think because the noise does not arouse the child wide awake that it is not injurious. Too much stress can not be put upon the necessity of excluding light during sleep, to insure sweet repose and a natural nurture of the eye—that organ so delicate at any time of life, especially so in infancy.

CHILD'S PRAYER.

Bless papa and mamma, sister and brother and everybody, make us all good children, Dear Lord. Amen.

INSOMNIA (Sleeplessness).

This is an affliction so prevalent at the present day that a little space devoted to it may not come amiss. Insomnia is immediately caused by stagnation of blood at the brain,—not always too much blood at the brain—which brings about an activity there that prevents sleep. There may be rush of blood to the brain, due to over exercise mentally, or excitement in a close room ; and

may be counteracted by vigorous physical exercise daily, and imbibing plenty of fresh air. Refrain from mental and physical exercise for at least the half hour following each meal. Sink quietly into a chair, that the blood may go to the stomach and aid digestion and relieve the brain.

Drinking, at bed time, a glass of warm milk ; taking a dish of ice-cream, or eating peanuts, or a couple of plain water crackers, at the same time drinking warm water, are vehicles for enticing the blood away from the head to the stomach, where it (the blood) will be engaged in the work of digestion. Meantime, Morpheus will take advantage of the absence of Mr. Blood, and lull to sleep the weary brain.

But the permanent, and therefore, best cure, is the exercise—air—cure. Why? Because it distributes the blood equally to all parts as Nature intended, and thereby nourishing, not only the nutritive, but also the nervous and muscular systems. Also giving the arterial and venous systems opportunity to perfectly perform their functions ; after which a supply of new blood will go to the brain and better enable it to perform its duties.

First, when ready to retire for the night, see that the bed is out from the wall all around, that the head is higher than the foot (not by pillows, avoid pillows), that there are no quilts or comforters, as they permit of no ventilation—use only blankets as they are porous ; see that the room is open for air, and that there is no light to consume the life sustaining properties of the atmosphere. Then eat something light, nothing stimulating, and go out for a walk of two or more blocks, swinging the arms and exercising as much of the body as possible, keeping the mouth closed and inhaling through the nostrils plenty of fresh air. Upon coming in do not read

nor talk, but go directly to bed. This formula is my infallible cure for sleeplessness.

Let me again warn you against having a light burning in your sleeping-rooms during the evening ; it is very, very bad, unless there is a constant flow of fresh air into the room, and even then it would be better without light, as it rapidly consumes the life-giving properties of the atmosphere.

“ Prayer is a golden key which should open the morning and lock up the evening.”—*Bishop Hopkins.*



Clothing.



CHILDREN'S clothes should be easy all over, but most especially at the neck, arms and feet, allowing perfect freedom for exercise. Clothing should be more equally distributed over the body than it usually is. Not enough to oppress and perspire the child, but sufficient to keep it comfortable. Rough flannel next to the skin should be avoided as it irritates the skin and causes restlessness. Use tapes and buttons, not pins. Every particle of clothing worn during the day must be removed at night and hung by the window to air. For infants a loose gown, and for children, who toss about and throw off the cover, a jacket-trowser-hose combination of soft flannel for winter, and cotton flannel or cotton flannel for summer.

The child's underwear should always be made union, that is all in one ; tucks can be put in sleeve, trunk and leg to allow for growth, and must reach down into the shoes. This underwear may be of silk, lisle, cotton, or soft wool, and may be of any color, as the hose are long and the over-panties match the dress or hose. Panties should never be white unless the dress is white.

The child's dress should never be too fine for the occasion. For romping or digging in the dirt the dress

may be of wash flannel, light-weight bed ticking, gingham, or any stout, washable material. Avoid all kinds of stiff, harsh and scratchy materials for children's dresses, and allow no starch.

SHOES.

As children spend most all day on their feet, it is positively cruel to dress them for looks regardless of comfort. Heels should under no condition be allowed on the shoes of a growing child. Even adults are again finding themselves more comfortable and graceful without heels. The most graceful and stylish young lady I ever knew, said she had never owned a corset nor heeled shoes; but had tried them on, and knew how hateful they felt. Many of us are glad both of these useless abominations are rapidly being consigned to the giddy-headed who have not yet discovered but what their's are improvements on God's torso and heel. We humans show our superiority over the lower animals by the heel with which our Creator favored us, that we might acquire and retain an upright position; but this state of affairs did not suit us, we tired of our superior walking member and would revert to the animal paw or hoof, and by way of an effort, pushed the heel up, extended the foot and supplanted the God-given heel by one to suit our fancy. This new heel strikes the ground before the ball of the foot can, which gives a jerk or jostle to the entire frame, doing irreparable injury to the nerves, at the same time destroying all ease and grace of movement. It is well known that the heel-wearing people are the least graceful of any nation. All animals are graceful, and so would we be if we dressed properly. Easy, free movement restricted by dress is a common source of nervousness.

Heels cause a fatiguing tension on the muscles that sometimes unnerves the strongest child and girl, and is the cause of the exaggerated physiological curve of the back, the prominent shoulder blades, and the shooting forward of the head, which we commonly see, and not infrequently a factor in producing spinal curvature.

WHAT THE CORSET DOES.

Shuts off the supply of oxygen, confines the muscles, interferes with metabolism,* shuts off the bile, so necessary for digestion, cripples the liver, and misplaces many of the internal organs on whose functional activity depend the body and brain.

Dr. Ruddock, of England, says there are several practical errors on the subject of clothing, committed perhaps by a majority of persons to which we may briefly allude; and Dr. Binkie joins him in saying that "the first and most obvious of these is wearing too much clothing indoors or in bed, thereby both exhausting the natural powers of the skin, and exposing its action to a sudden check on going out into the cold air. This forms one of the principal objections to the almost universal use of flannel worn next to the skin and kept on during the night." But if you observe closely you will find that those who have colds, mostly, are those who wear rubbers early and late. Rubbers do well for what they were intended, just to slip on when it is moist under foot, and to be removed at once upon entering a house. They are very unhealthy when kept on any length of time.

The corset, the bustle, the hoop, together with stiff hats and bonnets should at once be consigned to their inevitable doom and do penance in the relentless manipu-

*The act of producing the chemical cell changes.

lations of the boy's pet goat. And, as for the man who invented starch, where shall we find a place bad enough for him? Where are the scales big enough to weigh the pain, the grief, the soul-corroding effects of these things?

Fashion is a sort of a criterion by which we may know the mental state of the people; as the weather-cock above a house indicates which way the wind blows, likewise do fashions express the sentiment of the people. So when the fashions are adopted regardless of any merit they possess from an utility or moral standpoint, we may know that the minds of our people could to their own and country's advantage undergo a mental house-cleaning, and be refurnished with something less shoddy.

Would people eat, drink and dress for utility, and not for fashion, want and misery would be unknown.

GIRLS AND WOMEN

should strive to have as few pieces of clothing as is consistent with their station in life.

THE UNDERWEAR

should invariably be union—all in one piece—and of silk, lisle, cotton, wool, or linen, hand or machine knitted, and *never* starched. There should be no waistbands. Tights, or one single skirt with a skeleton waist, must take the place of the three to seven skirts which Dame Fashion has persuaded womankind to be the proper caper. This load woman has carried with silent resignation, with fortitude that expressed itself only through such channels as the scowling or dark-lined face, the headache, backache and pelvis troubles. There should be no

STOCKING STRAPS

dragging on the shoulders and waist. If the hose will not cling to the underwear they may be pinned thereto with two or more safety pins.

THE GOWN (DRESS)

must be all in one piece, and never tight-fitting. And is prettier, more artistic, not to be smooth-fitting, but rather draped onto the figure.

THE WRAP,

for traveling and for the street, should always envelop the form from throat to toe, and should be loose. For going to indoor affairs, the ENVELOPE may be thrown aside for a small fancy covering, but *never* a tight jacket. There are many lovely wraps which are beautiful, artistic, and do *not* "go out of style."*

SHOES

should match the wrap, when a long one is worn. They should be flexible and easy. When indoors they should always be low and should match the dress.

THE GLOVES

should always be loose and have anything but a tight smooth look. The hand must have the look of being as flexible in a glove as out of it. No glove at all is better than a tight one.

THE HAT

of to-day, while it is an improvement over the hat of the past, is yet far from perfect.

For utility and beauty as well as morality we must

*See Book on "Dress" by this Author.

avoid the stiff bonnet or hat, the conglomerated hat, and the hat that serves as a tree—or rather as a hearse, for birds in all sorts of excruciating positions. The hat wields a mighty influence. Shall it be a missionary for evil or for good?

Let us have the hat a broad rimmed simple one for protection from the sun's rays; a small, soft, wrinkled turban for comfort and beauty; or the Spanish style of lace covering, which is always beautiful always in style, and may be as elegant as you like, and handed on up as an heir-loom. Let us not forget that "Economy is in itself a source of revenue."



Nurses.



THE mother should, so far as possible, have charge of the children. Rather hire any and all other work done than the caring for the little ones ; for this work no one is so well adapted as the mother. Nor can it be expected that others than the mother will keep their little minds and bodies clean.

We find in the most civilizea countries woeful lack of interest in the caring of children, especially in the nursery. Some common servants who are only a little better than idiots, or what is worse, from low breeding, are vulgar in speech and manners, find themselves incompetent as housemaids, and, unable or unwilling to learn, seek employment as nursemaids, as that source of livelihood requires no special knack in training, which, as good mothers should know, and do know, is a gross error.

IF THERE IS ANY DEPARTMENT ON EARTH FOR WHICH TRAINING IS NECESSARY, IT IS THE NURSERY.

Our conditions of health, mind, and morals through life, are due to the caring of us in infancy. Among the things that undermine our constitution the following are but a few : Soothing syrup, improper feeding, improper bathing, foul air, being with persons who have bad breath, who are out of health or diseased, too much

rocking, improper handling, too much tossing about and excitement, damp clothing, bumps and such like, all, or most of which can be avoided if the mother has the care of the babe.

It would be an excellent plan for us to court a high standard of excellence in our nursemaids. To accept none but such as are scrupulously clean in person and appearance, are good-looking, intelligent, and unquestionable in character. They are our most intimate associates, and do wield a mighty influence over the little ones. For these reasons we should select with infinitely greater care our children's care-takers than we do our calling acquaintances.

Nurses should be refined, nice looking, amiable, cheerful, amusing, and above all, moral, which in most cases they are not.

The cases where the nurse—the child's daily companion and instructor—is fit to sit at the table with us are so rare, that all there are in the world might almost be counted on your fingers and toes. Is n't this a strange fact?



The Eyes.



YES need fresh air and frequent bathing. Shade them so that the glare of the light will fall on the work or book and not on the eyes. Have a good light, and do not strain the sight by a dull light. If the eyes are inflamed, dip a clean handkerchief in hot water and lay it on them when going to bed at night. If troubled much with inflamed eyes, leave off eating meat; eat fruit, cereals and vegetables. But above all, have plenty of fresh air in your room.

The prevalence of short-sightedness among the upper and middle classes may be received as a proof that some error in hygienic management gives rise to this defect. It is probable that long confinement of the young within doors at school or home have no small influence here. The eye, like any other organ, adapts itself to its circumstances. While that of the wandering Indian is accustomed to scan distant as well as near objects, and so becomes adapted by exercise for its varied duties. Near-sightedness is sometimes inherited, but more frequently, like other habits, acquired through practice. The mariner has a long range of vision; so has one who lives or travels on the plains; while those who live in crowded cities, with narrow streets and high buildings,

that limit the length of view, or those who spend their developing days in rooms bound by four walls at close range, are very near-sighted. And if there should arise a school-teacher who insisted upon testing the pupils' eyes, and seating the children at a comfortable distance from the map or that trying blackboard, she would probably be tabooed by other teachers and superintendents as a "crank." Cruelty at school is less fashionable than it used to be ; but it is far from being out of style yet.

If you wish the children to have long sight, practice them, beginning with their natural range of vision and gradually increase the distance at which you place their books or field objects.

Cross eyes, too, are inherited or marked, but more often gotten through heedlessness on the part of parents while the infant is young. Carelessness in washing the eyes ; also in the way a strong light strikes the eyes, together with a fly or a speck on the infant's nose, at which it is sure to look ; or it may be from some tassel or ribbon hanging from its cap down over its eyes, or any object that is brought so near its eyes that they turn in, in order to see it.

Mothers avoid all these causes so far as it lays in your power, that your children may be blessed with good sight.

Toilet.

CARE OF THE TEETH.



IT IS never too soon to begin the care of the child's teeth after it begins to eat. A wooden tooth-pick will do, though it almost always leaves shreds of the wood between the teeth, and for this reason a finely pointed soft quill is superior, and the mouth to be well rinsed. The child will come to be fond of having its teeth kept clean. After the child is five years old the brush may be used in addition to the pick and rinsing the mouth ; but only the very best brush that is made, and warranted not to drop its bristles, should be used. Do not try to economize in your child's tooth-brush, it is bad enough in your own case, and becomes doubly serious with the child to struggle against a bristle in the throat.

It is a great benefit to the child in later years to have kept its baby teeth as long as possible ; yet they should be closely watched—not allowed to remain when the second set makes its appearance. Nothing so enhances a child's beauty as good teeth. Never allow the child to go to bed for the night without first having its teeth thoroughly cleaned. White dental floss goes in between the teeth nicely where pick and brush fail to reach. White castile soap is safe, though gluten soap is supe-

rior for cleansing with the brush. If you find a decayed spot in the teeth, take the child at once to the dentist for a filling, that the child may be saved the discomforts that arise from allowing the teeth to fall into a bad condition.

The baby teeth—which were never intended by Nature to be removed by decay—called temporary or deciduous, are designed to serve until the jaws are sufficiently grown and strong to develop teeth capable of doing service in conformity to the demands that will be made upon them. Of these there are twenty, which begin to make their appearance, varying at from four to eight months of age, depending upon the amount of limy material in the system. The middle two incisors of the lower jaw are cut first, and are followed by those of the upper jaw. About the sixth year four double or molar teeth make their appearance; these are permanent and should be carefully preserved from decay. My little one shed her first baby-tooth at eight years of age without having a defective speck on any of them.

Employ a dentist to examine the teeth occasionally to see that they are in a good condition. The permanent teeth—thirty-two in number, sixteen in each jaw—are divided into eight front, or cutting teeth; four cuspids, or eye-teeth; and twenty molars, or grinders. If kept clean and filled the very day a speck of cavity appears, will do service into old age,—that is, providing there is anything like a fair amount of lime property in the system.

Of late we frequently see items in the papers to the effect that we shall soon be bald and toothless; and so we shall if we persist in eating soft foods that rob the teeth of the exercise they should have, if we continue to eat foods made of fine wheat flour and other foods devoid

of vegetable lime. Meat and fine white wheat food will not grow beauty. If we want fine hair and good teeth, we must take into the system such food as contains the properties which go to build hair and teeth.* Never pick your teeth in a public place.

THE HAIR.

To rake and tug with a comb at the snarls in the child's hair is brutal. Just tangle up your own hair and let some one else comb it, and see for yourself how it feels. First, with a brush and your fingers, carefully part the hair from forehead to nape of neck. After which you may proceed to untangle the hair by again parting off sections, until you have it all ready to dress.

The hair should be frequently washed, and always in rain water and gluten soap—that is, if you don't want a bald head. The water should be only tepid. The gluten in this soap feeds the cells that grow hair. The rain water is healing, cleansing and soft without the aid of artificial means. After wiping the hair gently with a very soft linen towel, it may be dried in the sun (this is best), by a stove or by fanning it.

Foods readily change the color of the hair. Such foods as contain much sulphur, iron, etc., will darken the hair. A cup of strong pennyroyal tea has darkened my hair four shades in one night, when taken just before going to bed.

Milk and farinaceous foods usually keep the hair light, though of course this is governed somewhat upon the properties in the soil and atmosphere as well as alkaloid.

Instead of *cutting* the hair in the fulling of the moon,

* Food and its Relations to Beauty," by this author.

draw a comb through it to within a little distance of the ends, hold it thus while you BURN OFF the ends. This leaves the wounds at the ends of the hair closed up.

The hair left hanging, will lengthen. If piled on top of the head, 'twill thicken.

Women should exercise more care in the selection of a style of dressing the hair that is becoming rather than fashionable. If the head is prominent at the back but flat on top, dress the hair very high; if the head is well developed on top but flat at back wear the hair there; if the top and crown of head are both well shaped the hair may be worn low. In this way Art does for us what Nature failed to do.

THE NOSE.

You will notice that those who have the flat, turned-down nose always wipe it downward instead of wiping it upward as they should. That those with the turned-up nose invariably wipe it upward instead of down, as they should. A nose that starts out in childhood to meet the chin can be kept very reasonably lofty by a lifetime of upward wiping. The nose that starts out to touch the ceiling may be kept within the bounds of propriety, and even beautiful, by a constant down wiping. But if the nose is in any degree ideal the handkerchief, the great catarrh aggravator, should be kept out of sight. Is it any wonder that catarrh is alarmingly on the increase, when our fashionable dry-goods shops make, not only a bold display of nose-wipes, but actually make handkerchiefs a beautiful and irresistible attraction?

Our mind is distracted from loftier things to the nose, by the ever-present reminder of catarrh—the handkerchief (what a waste of letters even in writing its name).

Children must be taught early that picking the nose is the nastiest thing they can do. The fringed corner of the towel soaped, may be used upon rising in the morning and retiring at night. This will soon cure the nose difficulty ; especially if the bowels are regular, diet wholesome, air abundant and fresh, and habits moral.

THE NAILS

should be kept scrupulously clean and trimmed to a pretty shape, long enough to extend a little beyond the fingers.

TOE NAILS

should also have proper care, but must be cut so close that the toe extends beyond the nail. If troubled with ingrowing nails put a bit of wool or woollen yarn under the edge and oil with almond oil.



Vaccination.



It is bad to be in the frying-pan but worse to be in the fire. The relation of vaccination to small-pox is as fire is to the frying-pan. It is infinitely better to remain inexperienced in the matter of vaccination for in all likelihood you will escape the small-pox; or even if you get it, the accompanying evils are short-lived and only skin deep. And even if death of the body must come it is a rapid piece of work; but the evils of vaccination are morally perilous. And if fewer people have died since the inauguration of this preventive, more have lived, but how? With vaccination, like many other evils, the avenger is not satisfied to spend his wrath on the immediate victim, but it must be visited upon the children, even to the second and third generation.

Dr. Stowell, M. R. C. S., of London, England, thirty years a vaccine practitioner, says in a letter to *The Lancet*: "The nearly general declaration of my patients enables me to proclaim that vaccination is not only an illusion but a curse to humanity. More than ridiculous—it is irrational to say that any corrupt matter taken from boils and blisters of an organic creature could affect the human body otherwise than to injure it. First, it was asserted that vaccination protected for life. When this proved a failure, re-vaccination in every seventh year was proposed, but this also failed. Then there was a want of sufficient cow-pox. Well, cows were inocu-

lated with human pox, and the suppurated matter produced by this operation was called pox-lymph, fresh from the cow. This bastard poison is now transferred into human bodies, no matter what disease man or brute may have had; but it is called nowadays 'genuine vaccine.' "

In connection with vaccination I might speak of the transmission of disease. How worse than foolish it is—really criminal to marry a sickly person, especially one afflicted with a mental or physical infirmity that is at all likely to be transmitted to the children. If this crime were punished as other crimes of less degree are, there would be a smaller degree of suffering humanity, and fewer infant deaths. For the life of me, I have never been able to understand how this unpardonable sin has gone unpunished and unsuppressed, and still goes on, and doubtless ever will go on increasing until a well child or person will be a rare exception.

I should like to see the day when a child would have the right to be born well and with a good constitution, and that this right would be looked to and protected. We have laws for the protection of our property, and laws and punishments for minor matters; but for this most important of all, there is no law and no punishment, save that which falls heavy and long on the ones who should be protected (the children). This is, in the state of things, a disgrace to the age and to us, and something we do not allow among our domesticated animals. Art, Science and Nature we spare no time, means or strength in aiding, but when it comes to the question of our progeny, what have we to say? We are silent—too falsely modest to be talked to. It seems to me that the law of evolution "made a bad break" when it evolved modesty in the human race at this particular juncture.

Kissing.



UPS in public drinking places are frequently vehicles in which disease is carried. Much more is disease transmitted through a kiss. Here you have not only the poisonous touch but the breath to contend with.

We can not often expect to get so intimate with persons as to know the exact extent of their infirmities. In truth, some who look well and say little of ill health may be at the same time tentanting disorders of a serious nature. And the mouth, communicating directly with the stomach, which is always in sympathy with the afflicted parts, we readily see, becomes a dispenser of the saliva and breath from within. And must those dear ones be weakened and exposed to danger that others may have pleasure? No, no, flare up! you will have ample opportunity to exhibit amiability, this is not the occasion for it. Resent, in behalf of the child, the presumption to such familiarity.

The kiss that is inflicted on the child is the most to be sternly protested against. Yet this expression of affection which has so degenerated through abuse, does not, with the terminal of childhood, cease as an artful instrument for evil, as is well known by suffering humanity.

Rights and Responsibilities.



RIGHTS produce responsibility, and the more rights one has the greater are his responsibilities. One whose arms are pinioned by adversities on all sides, or does not share all the rights enjoyed by his more fortunate neighbors, is not consequently responsible to the extent that these neighbors are. So with women, when their rights were few, their responsibilities were limited. But when the rights are limitless the responsibilities are commensurate.

--- The more rights we women get the more fully conscious must we become of our need to look into the conditions of the homes, the schools, public institutions, factories, and even the mines, if man needs woman's intuitive suggestions there. Nor does woman's responsibility end with her laying bare the conditions and needs, but she must see that those conditions are righted and needs supplied. In our attacks upon men we must not forget that their heedlessness is much the outgrowth of the mothers' and wives' own indifference, together with the fact that a craving for influence and money has been the power behind the throne that has moved man to concentrate his energies to getting gain unto himself.

Man can not be everywhere at once. The necessities of the times brought woman to the front. A century ago man could do many, many things; but now it is thought that a "jack of all trades is *master* of none," and that hurts his feelings worse than filing on a saw, for *master* he must be, and in order this to be, he has focused his energies, which has brought about the DIVISION OF LABOR that has, with the tremendous increase in population, created conditions which have turned the tables onto woman; and she has now, by force of circumstances, become—instead of man—the responsible overseer.

This appalls us nigh unto taking away the breath, and one almost wishes there were more single women to look after the rapidly increasing demands of the day. And I do verily believe that "single blessedness" in woman will become more than ever the head, heart and hand to which we must look for the reconstruction of that which was badly built at home, and for reclaiming the fallen. Her head is clear for broad thought, her heart, though unclaimed by one, is claimed by the thousands, and her arms are free to embrace needy, suffering humanity in the high as well as the lower walks of life.

In speaking of rights and responsibilities, I should like to suggest that we make an effort to concede the rights of animals to survive. We are responsible for their extermination or survival.

"Extermination of American Animals." This was the subject of an instructive article in the December *Chautauquan* for 1889. The article went on to show how some of our beautiful animals had become extinct at the hands of the huntsman, and nearly all others are in imminent danger of a final yielding to the depraved appetites and inhuman fashions that now prevail. The writer of the article suggests that a tax be levied upon all persons

found with fresh skins in their possession, which we suggest be carried further, and that the humane societies excite popular interest in favor of instituting a law prohibiting skin or fur dealing ; also the dealing in, and wearing of millinery birds. To these we may add the innumerable uses to which portions of animals and birds are put for decorative purposes, and sold so cheaply as to still further show the low estimate placed on life and blood.

The influence for evil increases with the cheapening of animal wares as we readily see, for they are then placed within reach of all, carrying with them the demoralizing and benumbing influence associated with the killing of these—God's creatures.

When we look through our wardrobes we are bewildered as to what will take the place of the portions of animals with which we have bepatched ourselves. But more appalled are we in trying to solve the dizzy problem of home decorations, where the evidence of wholesale slaughter of the unoffending creatures stares us in the face at every turn. Even the Bible is clothed in the skin of an animal. Verily, we can not judge of contents by their exteriors. I doubt not that if the book of Holy Writ could talk it would tell us how hateful and uncomfortable it feels in another one's coat. Ah, do I startle you into discomfort? well, misery likes company.

While getting our eyes open enables us to see our rights, let us not wade through this mire of carnage, purposely blinding ourselves to our responsibility to the animals who would like to live and improve. Let us try to direct our intelligence to devising means for supplying substitutes for the great variety of birds and animals that have been forced to find a final resting-place piecemeal among the civilized. (?)

What We are Made of.



THE body in question weighs 154.4 pounds made up of 23.1 pounds of carbon, 2.2 pounds of lime, 23.3 ounces of phosphorous, and one ounce each of sodium, iron, potassium, magnesium and silicon. It is estimated that besides this solid matter there are 5,595 cubic feet of oxygen, weighing about 121 pounds; 105,900 cubic feet of hydrogen, weighing 15.4 pounds, and 52 cubic feet of nitrogen in this body.

All of these elements combined in the following : 121 pounds of water, 16.5 pounds of gelatine, 1.32 pounds of fat, 8.8 pounds of fibrine and albumen, and 7.7 pounds of phosphate of lime and other minerals.

Remedies and Recipes.

DIARRHŒA.



O VISIT the country where ripe peaches can be eaten fresh from the tree—especially the sunny side of the tree—is an excellent remedy for chronic diarrhœa. Quiet rest flat on the back, is helpful.

CONSTIPATION.

Such fruits as oranges and figs eaten before breakfast will regulate the bowels and cure constipation.

For constipation active exercise, especially bending and twisting exercises.

EARACHE.

Heat the soles of the feet and apply hot flannel to the side of the head will relieve. In very severe cases give the child a cup of hot milk to drink and dip a bit of cotton in warm olive oil and insert in the ear.

CRAMPS.

For cramps in the calf of the leg. As quickly as possible strap your stocking or a towel or anything tightly around the calf, then manipulate it briskly until the nerves and muscles are replaced in a normal condition.

HIVES.

Hives are the result of a disordered condition of the stomach; seek to restore that to its normal condition. For immediate relief bathe the hives with tepid water into which you've dissolved a little baking soda. If the child has been eating meat or fish discontinue that and confine its diet to cereals and fruits, which will soon cool the blood and quiet the irritation.

BURNS.

If not a raw burn soap it quickly and cover with dough and bandage to exclude the air. When this dough dries change it for fresh without the soap.

FIRE.

In case a child's clothes catch on fire envelop it at once in blanket, rug, shawl, or other woolen article, which will smother the flames. Have a care not to let the child inhale the flames or smoke.

DELICIOUS DRINKS.

Toast Water.—Toast slowly a thin slice of bread till brown and hard, then put it in a bowl and pour a goblet of cold water over it. Let it stand an hour when it will be ready for use.

Barley Water.—One ounce of pearl barley, half an ounce of white sugar, and the rind of a lemon, put it all into a jar. Pour over it one quart of boiling water and let it stand nine hours; strain off the liquor and add a slice of lemon.

Apple Tea.—Cut two finely flavored apples in slices and pour over them a quart of boiling water. Strain in a few hours when cold. Sweeten if it is found too sour.

Apple Tea.—Peel and quarter four nicely flavored apples, put them into one quart of cool water, add peel of one-third of a lemon and two tablespoonsful of washed currants (fresh or dried). Let all boil for one hour, then strain and add sugar to suit taste. Let cool, when it will be ready to drink.

Quince Tea may be made by peeling and slicing two large quinces to a quart of water; boil slowly one to two hours. Strain and sweeten. It may then be used hot or cold.

COOL DRINKS

may be made from most fruits and berries by simply crushing, adding cold water, straining, and sweetening to taste.

Fruit and berry drinks are the most palatable and healthful of all drinks.



Afterthoughts.

“ A noble deed is a step toward heaven.”

“ By a vote of 22 to 18 a certain church congress concluded that all infants dying in infancy are saved? Bless their little hearts! How they must rejoice at this declaration. But let them pause for a moment and reflect upon the solemn fact that a change of only three votes would have damned them forever.”—*Cincinnati Enquirer*.

Practice politeness constantly on the home folks, and there will be no danger of your making any blunders when out in society.

A mother should be most kind and polite first of all to her own children. The child should likewise be most polite to the mother. Show her more deference than you do any one else; most especially, young ladies, when young gentlemen happen to be calling upon you. If your mother is not already in the room (though she should be there first), but enters, always arise and step to one side of your chair until she is seated or leaves the room. Remember that young men, if of any account at all, will always have a holy sort of admiration for a girl who shows her mother some reverential ceremony. They will even go so far as to call you their princess. Don't forget this, for it will hold you higher in their estimation than anything else you can do. This applies to boys as well as girls. And remember some of the same treat-

ment for your father. There are but few reasonable requests you may make of a father that he will not grant if you make him feel that he is the father of a prince or princess. It is like freeing him of the thorns with which his day's business has infested him.

"The rarest attainment is to grow old gracefully."—*L. M. Childs.*

"Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes where he goes."—*Emerson.*

Little girls remember that one of the prettiest things you can do is to be always smiling and polite to your brothers and sisters.

Boys, the first evidence of greatness in your constitution shows itself in your protecting your sisters and always reserving for them your most courteous consideration.

"There, speak in whispers ; fold me to thy heart
Dear love, for I have roamed a weary, weary way ,
Bid my vague terror with thy kiss depart !"

"The hearthstone has ever been the corner-stone of the family and society."—*Bellows.*

There is no picture more divinely beautiful than the family circle with its confessions, interchange of ideas, and timely suggestions.

The Hon. Norman Parks when away from home seated himself to write, but seemed ill at ease and threw down his quill and walked the floor thoughtfully. After going back to the desk and repeating this evident attempt several times I asked the cause. To which he

replied that the "sweeteners of his toils" were not there climbing on the back of his chair and he could not seem to get up an inspiration.

His wife wrote her best letters when her little one was on her writing-table with his little feet serving as paper-weights.

Moral: That we should all try to find good in what seems naughtiness in the little ones.

The family circle is a tower of strength to the individual, to the society, to the nation.

An evil tongue is an abomination. When a person speaks in a depreciating tone of any body, or is averse to conceding their merits on the ground of their having a humble origin, or having been engaged in a plain, but honest occupation, shun that person for he or she is poisonous.

What one's enemies may say should not be taken as evidence.

You will never get to heaven by clinging to the garments of your pious relations. Every one is judged by his own merits. One's own inward desire to make spiritual progress is all that can save him or her.

"Nothing is of so much use to a young man entering life, as to be well criticised by women."—*D'Israel*.

Some persons try to hide their own imperfections by lowering the standard of morality. This they do by bemeaning others and trying to bring them down to their own level.

“There is so much good in human nature that he who trusts every body will, in the long run, make fewer mistakes than he who suspects every body.”—*Philadelphia Ledger*.

“Let every one be occupied in the highest employment of which his nature is capable, and die with a consciousness that he has done his best.”—*Sidney Smith*.

“There are not many who finish their lives before they die. Very few go willingly ; most are forced, and not a few are dragged to the grave. Instead of leaving the world, they are hunted out of it.”—*Gotthold*.

“The foot always steps more lightly and willingly when there is a band of music in front.”—*David Swing*.

“When troubles come go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares.”—*Beecher*.

“Certain critics resemble closely those people who, when they would laugh show ugly teeth.”—*Jaubert*.

“Do not look for wrong or evil—

 You will find it if you do;

As you measure for your neighbor

 He will measure back to you.

Look for goodness, look for gladness,

 You will meet them all the while ;

If you bring a smiling visage

 To the glass, you meet a smile.”

The Child's Prayer.

Now the light has gone away,
Saviour listen while I pray,
Asking Thee to watch and keep,
And to send me quiet sleep.

Jesus, Saviour, wash away,
All that has been wrong to-day,
Help me every day to be
Good and gentle, more like Thee.

Now my ev'ning praise I give,
Thou didst die that I might live,
All my blessings come from Thee,
Oh, how good thou art to me.



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